A RATIONAL ACCOUNT

Why some of

His Majesties Protestant Subjects

Do not Conform

To some *Exuberances* in, and *Ceremonial Appurtenances*

TO THE

Common Prayer:

PUBLISHED

For the Instruction of the Ignorant, satisfaction of all Contenders, and the Churches Union in Gods publick Worship.

Rom. 4. 13, 19. *Let us therefore follow after the things which make for Peace, and things wherewith one may edifie another. Let us not judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall in his Brothers way.*

Phil. 2. 1, 2, 3, 4. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better then himself. Look not every one on his own things, but every man also on the things of others.*

LONDON,

Printed, and are to be Sold by Booksellers in *London* and *Westminster-Hall*, 1673.

To the Kings most Excellent Majesty,

CHARLES the IId.

By the *Grace* and admirable Providence of GOD, of Great *Britain*, *France* and *Ireland* KING, Defender of the *Faith*; and all syncere Professors of it, within His Dominions.

HAving had the Honour on last *Easter-Eve*, to present Your *Majesty* with a *Brief Account* of my Service that Week in the almost-accomplished *Great good-work* of *Paying* and *Disbanding Your Majesties Army and Navy* (which for 7. Months space ingrossed all my time from *Morning* till *Night*, and oft till *Midnight*) to Your *Majesties great content*, and your Peoples ease from future incessant heavy *Monthly Taxes*; I humbly crave leave to prostrate at *Your Royal feet* my *Easter-holy-dayes studies*, to exonerate the *sighs* of hundreds, and truly-tender Consciences of thousands of Your loyal, pious, sober-minded Protestant Subjects of

all *Degrees*, from some *Exuberances* in the *Common-Prayer Book*, and *superfluous Ceremonies, Vestments* attending it, (which give them offence, and may well be laid aside, if your *Majesty* and your approaching *Parliament* shall judge convenient) for our Churches *future peace, union* in *Gods publick worship*, in pursuance of Your *Majesties* late most *Gracious, Pious, Prudent, elegant Declaration to all Your Loving Subjects of Your Kingdom of* England *and Dominion of* Wales, *concerning Ecclesiastical Affairs*, which gave *Life* and *Birth* to this *Publication*.

It is very observable, that albeit the [a] *Popes* of *Rome*, and their Flatterers, hold themselves *infallible* in their *Chair*, and their *Church, Councils inerrable*, yet they all accord, that their Publike *Missals, Liturgies*, though made, confirmed by their joynt advice with greatest care and diligence, are *amendable, alterable* upon just occasions. Witnesse their late *Council* of [b] *Trents* Decree for the *correction, amendment* of their formerly established *Catechism, Missal, Breviary*; and the subsequent emendations of them, and institution of A NEW MASSE BOOK, by Pope *Pius* the 5. with the advice of Learned men, expressed in his *Bull* dated at *Rome* July 1557. prefixed to *Missale Romanum, ex Decreto Sacro-sancti Concilii Tridentini* RESTITUTUM, Pii 5. Pontificis Maximi *jussu editum*, printed at *Rome* that year: enjoyned by that Bull, to be *universally observed, without any subsequent addition, alteration, or mutation, under pain of his Papal indignation*: Yet notwithstanding by another *Bull* of his own, dated at *Rome* 17 December 1570. beginning with this memo-

a *Surius Concil. Tom.* 1. *p.* 218, 251, 381, 382. *Tom* 2. *p.* 588, 589. *Tom.* 4. *p.* 453. *Bellarmine De Romano Pontif. & de Concilijs, l.* 2. *c.* 2. *Greg. de Valentia Com. Theolog. Tom* 3. *p.* 247. *Dr. John Whites Way to the true Church, Sect.* 17. *p.* 45. *and Defence of the Way, c.* 47, 48

b *Sessio* 22 *Decretum de observandis & evitandis in Celebratione Missæ, Surius Tom.* 4. *Concil. p.* 962.

memorable Clause; c *For this purpose God hath anointed us with the oyl of gladnesse, and made us partakers of his Inheritance, that being called to his Priesthood like Aaron, we should not only wholsomly order those things which pertain to divine worship; but should also more wholsomely moderate those things which have been formerly enacted by us, and moreover alter and dispose of them, as upon serious consideration of things and persons, we discern to be wholsomly expedient in the Lord*; He did (upon this account) *by reason of some difficulties concerning the use of this New Missal, arising in the Kingdom of* Spain, *tendred by some Grave men sent to him from* Philip *their Catholike King, to which he gave undoubted credit; Of his own meer motion, without the instance of any Petition tendred to him thereupon, out of his certain knowledge and plenitude of Apostolical power, think fit to reform several things in this New Missal, as to the Kingdoms of* Spain, and alter, dispense with it in no lesse than 21. *particulars* (expressed in this *Bull*) notwithstanding all his former *Bulls and Prohibitions to the contrary*. After which Pope *Gregory* the 10. his immediate Successor, by another *Bull* (dated at *Rome* 30 December 1573.) to *take away some other new scruples and differences* about this *Missal* in the said Kingdoms of *Spain*, (upon the motion of other Delegates sent thence from that same King *Philip*) granted several *other dispensations and amendments* of this *Missal* in sundry *Particulars*, comprised in his *Bull*; *Notwithstanding*

c Ad hoc nos Deus unxit oleo lætitiæ ac hæreditatis suæ participes effecit, ut ad ipsius Sacerdotium vocati tanquam Aaron, non solum ea quæ ad divinum cultum pertinent salubriter disponamus; *Verùm etiam ea quæ aliquando per Nos statuta fuerant, salubrius moderemur, ac aliàs desuper disponamus*, prout rerum & personarum qualitate pensata, conspicimus in Domino salubriter expedire.

ing his Predecessors Letters, and all and singular clauses, prohibitions, and Decrees to the contrary; Which two *Bulls* of theirs, are printed before *Missale Romanum, &c. Cum licentia & privilegio, Salmanticæ* 1589. Some thirty years after Pope *Clement* the 8. observing divers Errors to be crept into this Missal of Pope *Pius* the 5. by the *Trent Councils Decree*, through the *Printers* Errors, and some alterations in the *Epistles, Gospels, Psalms according to the vulgar Edition different from the Original Text*, commanded his learned *Cardinals* to revise and correct this Missal *according to the original copy of* Pius Quintus: which *task they undertaking, put some things into better form in the Missal it self, and expressed some things more clearly and fully in the Rules and Rubricks, which being notwithstanding deduced from their principles and foundations, may seem rather to imitate and supply their sense, than to induce any innovation.* Which being thus *revised, amended, enlarged with new Masses for new canonized Saints, and proper Masses of Saints, expressed at large for the easier benefit of those who celebrated them*, he caused to be most exactly printed in the *Vatican*, and published for the *common good*, in the year of our Lord 1604. as he declares in his *Bull* præfixed to this *Missal* dated at *Rome* the 7. of July the same year, with this additional Title; — *Missale Romanum ex Decreto Sacro-sancti Concilii Tridentini Restitutum*, Pii 5. *Pont. Max. jussu editum*, Clementis 8. *auctoritate*

d Verum in illo munere peragendo factum est, ut nonnulla ex diligenti librorum antiquorum collatione in meliorem formam redacta, & in regulis & rubricis aliqua uberiùs & clariùs expressa, quæ tamen ex illorum principiis & fundamentis, quasi deducta, illorum sensum imitari potius & supplere, quàm aliquid novi afferre videantur: Missam itaque quod idem Pius 5. ediderat, sic RECOGNITUM in nostra Typographia quam emendatissimè imprimi, & ad communem utilitatem publicari jussimus.

auctoritate RECOGNITUM. ET CUM MISSIS NOVIS DE SANCTIS à Paulo 5. Gregorio 15. & S. D. N. Urbano 8. *ordinatis. Missa propria de Sanctis* OMNES AD LONGUM POSITÆ SUNT PRO FACILIORI CELEBRANTIUM COMMODITATE.

If therefore the *Council of Trent* it self thought meet to reform the antient *Roman Catechism* and *Missal* formerly established, *into which it confesseth, either by the vice of times, or carelessness or dishonesty of men, many things had crept, which were far from the dignity of so great a Sacrifice, and had need to be reformed, that due honour and worship to the glory of God and edification of faithfull people might be restored to it.* Yea, to set *out a new Masse-book* by authority of Pope *Pius* the 5. and this Pope, within few years after, held it necessary and expedient to make some alterations, and dispence with other things in it, relating to the Kingdoms and Church of *Spain*; and Pope *Gregory* the 13. within 3. years after, to dispence with some other Formalities and Rubricks thereof upon the same reason. And Pope *Clement* the 8. (about 30 years after) held it necessary to revise the whole *Masse-book*, to correct the Printers errors, the *Mistranslations* of the Epistles, Gospels, Psalms therein varying from the Original Text; and adde new *Rules, Rubricks* to it, explaining, supplying the defects of the former, together with *New Masses*, for *New Saints*, notwithstanding all former printed Bulls, Prohibitions, Decrees, to the contrary, and the pretended Infallibility and Inerrability of their *Chairs, Church, Councils*; Then by the self-

e Sesse. 22. Decretum de observandis & evitandis in celebratione Missæ. Surius Concil. Tom. 4. p. 961.

same

same Presidents and better Reasons, Your *Majesty*, with advice of Your pious, learned *Divines* and *Parliament*, who have by [f] *Law* established these *Articles* of our Churches Belief (to which all Bishops, Ministers have subscribed) [g] *That* (*not only Popes, but*) *General Councils may erre, and sometimes have erred, even in things pertaining to* GOD. *That it is not necessary that Traditions and Ceremonies be in all places one, or utterly like;* [h] FOR AT ALL TIMES THEY HAVE BEEN DIVERS, AND MAY BE CHANGED ACCORDING TO THE DIVERSITY OF COUNTRIES, TIMES, AND MENS MANNERS, *so that nothing be ordained against Gods word. Every particular or National Church, hath authority to ordain*, CHANGE AND ABOLISH CEREMONIES OR RITES OF THE CHURCH (and Liturgies too) ORDAINED ONLY BY MANS AUTHORITY, *so that all things be done to edifying*; may with much more Justice, Piety, Prudence reform all errors, mistranslations of the Epistles, Gospels, Psalms, and obsolete or unfit expressions in the Book of *Common Prayer*, [*] *twice altered, reformed in some particulars*, in few years after its first Publication by Authority, Acts of Parliament) yea, change, abolish such unnecessary Rites, Ceremonies attending it, which have given just offence, & occasioned much Schism, Dissention in our Church between the *Protestant* Members of it, as well of the Clergy as Laity, ever since its first establishment in the 3d. year of K. *Edw.* the 6. till this very day, and will do so in perpetuity, if not removed by your Majesties Piety and Wisdom,

f 13 Eliz c. 12.

g Artick 21. 34.

h See Centur. Magd. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. p. 3 c. 6. where this is proved at large.

* 2, & 3 E. 6. c. 1. 5, & 6 E. 6. c. 1. 1 Eliz. c. 1.

dom, according to the purport of your late *Incomparable Declaration* (for which the whole House of *Commons* and all Your Protestant Subjects whom they represented, returned Your Majesty their most *cordial, publike Thanks* by their * *Speakers* own mouth) the blessed fruits whereof they all now hope and long to reap; not only without the least prejudice to our Religion, Church, & main fabrick of the former *Liturgy*, but with great advantage to them all. *Novemb.* 9. 1660.

It is a received Maxim among all Politicians, Artists, that no human institution, Laws, Inventions, Edifices are so absolutely exact, usefull, wholesom, necessary, but that they may upon just reasons of Policy, piety, sundry emergent occasions and necessities be amended, altered, with wisdom, honour, safety, and publick utility. Your *Majesty* since your most *happy miraculous restauration*, have with great prudence and glory; made some laudable alterations in Your *Royal Palaces, Walks, Parks*, of *Whitehall, Hampton-court*, and in *Westminster hall* it self, as well for *Conveniency* as *Delight* (though very noble, usefull, compleat before) without any prejudice to their *Structures, Foundations, Soile*: And those Bishops, Deans and Chapters who seem most opposite to the *least alterations* in our publike *Liturgy* or *Ceremonies*, have yet very much altered, improved their *old Rents* (and *Tennants* likewise) to which they will not be confined by Your Majesties late *Declarations*, or *Commissions*: yea they daily violate and dispence with the very Rubricks in the Common Prayer Book, and several * Acts of *Parl.* by selling Licenses *to marry* all sorts of People *for filthy*

* 2, & 3 E. 6. c. 1. 21. 5, & 6 E. 6. c. 1. 12. 1 Eliz. c. 1. 5 Eliz. c. 1.

filthy lucre, without asking the Banes three several Sundayes or Holy-dayes in time of Divine service, the People being present, after the accustomed manner; In reading the Epistle, Gospel and second Service at the Communion Table when there is no Communion; and in not receiving the Communion in their Cathedral Churches every Sunday at the least, though they have no reasonable cause to the contrary, as the *Rubricks* enjoyne them. And may not your Sacred *Majesty* then with as much wisdom, honour, and all your Bishops and Cathedral Clergy-men with farre more piety, justice, prudence, (in obedience to Your late Royal *Declarations* and *Engagements* to all Your Subjects) dispence with the *Oath* of *Canonical Obedience, the use of Surplisses*, and other Ceremonies for which there is no *Rubrick*, Statute, or known Law of the Land; the reading of *Psalms, Epistles, Gospels* in the Church, according to the New Translation of your Royal *Grandfather* of famous memory, KING JAMES; yea freely admit of all able, godly Ministers ordained only by *Presbyters* during the late unhappy Differences and Confusions of Government, to Benefices, Fellowships, Lectures, Cures of Souls, without a *Re-ordination* by Bishops, as well as admit reclaimed *Popish Priests* ordained by Bishops in the Church of *Rome*, without the least oppositon, contest, for future Peace, Amity, Unity between all Your Protestant Subjects of different perswasions in these dividing particulars? To facilitate, promote this much desired work, I have spent my few vacant *Holy-day* hours in compiling this *Seasonable, short, sober, pacifique Examination*, consisting

sisting principally of 4 *Particulars* (discussed in several Sections) to wit; the *Use, and Frequent Repetition of Gloria Patri; standing at it, and at Gospels, Creeds, Wearing of Surplisses*, with other *Pontifical & Sacerdotal Vestments* in the *celebration of* Divine *Service and Sacraments*; in the last wherof (because most peremptorily insisted on from pretended grounds of Scripture, Reason by many *Romanists*, and some *Protestant Prelates*, and * *Divines*) I have most expatiated, I hope, without the least offence to moderate sober Christians, or your *Sacred Majesty*, and good satisfaction to all judicious Perusers.

Wee all use to alter the proportion, matter, quality, fashion, number of our *Garments, Attires*, according to the several ages of our lives, the seasons of the year, the temper of the Climates where we live, and extraordinary occasions of solemnitie, joy, grief or humiliation; not only without offence to others, or prejudice to our healths, lives, but with much applause, and that for the necessary preservation both of health, life, and humane society. The like we do in our Corporal Food: Why may not we then use the same Liberty (by your Majesties and your Parliaments publick Authority or Indulgence) in the controverted Case of Ecclesiastical Garments, Ornaments, Food, now under publick consideration, provided alwayes they be [a] *decent, orderly, wholesom, and* [b] *not repugnant, but agreeable to the holy Scriptures*?

If this poor *Mite*, (humbled presented to Your *all-piercing* favourable *Eye*, and *Gracious* acceptation, as a Monument of my bounden *Homage* to Your Sacred

* Peter Heylin *his History of the Reformation of the Church of* England, *p.* 91, 92, 93. *History of Queen* Mary, *&* Queen Eliz. *p.* 59, 60. 115, 116, 131, 132, 164, 165, 166, 176.

a 1 *Cor.* 14. 40.
b *Isay* 8. 20 *Lu.* 16. 29 *Gal.* 6. 4 16.

Sacred Majesty, at this most joyfull, triumphant Solemnity of Your CORONATION, (the* *Form* whereof I humbly dedicated and presented to Your Majesty soon after your Glorious return to Your Royal Pallace) shall contribute any assistance to the accomplishment of Your *Majesties healing, uniting Design of all disagreeing parties* in points of *Ceremony, Liturgy, Worship*, (the only end of its Compiling and publishing;) I shall heartily blesse God for its *good success*, and alwaies continue my cordialest daily Prayers to the (a) *King of Kings*, for Your Majesties long, most pious, just, peaceable, glorious reign over all your Dominions upon *Earth*, for the advancement of the true reformed Religion, the protection of all real, zealous Ministers, Professors of it, and all Your Subjects Tranquillity, Felicity: till You shall exchange that *fading* b *Crown of pure Gold*, (which God himself *hath now set upon Your Anointed Head*, to the *unspeakable Joy of all Your Loyal Subjects*, maugre all Oppositions, Conspiracies of Men or Devils to prevent it, and that with greater *Magnificence, Splendor*, than any of Your *Royal Progenitors* have been Crowned, which God grant You alwaies to wear with most transcendent Renown) for an *eternal* c *Crown of Glory* in the Highest Heavens, *which fadeth not away.*

* *In the Second Part of my Signal Loyaltie and Devotion of Gods true Saints &c. to their Soveraigns, p. 225, &c.*

a 1 *Tim.* 6. 15. *Rev.* 17. 14. c. 15, 16.

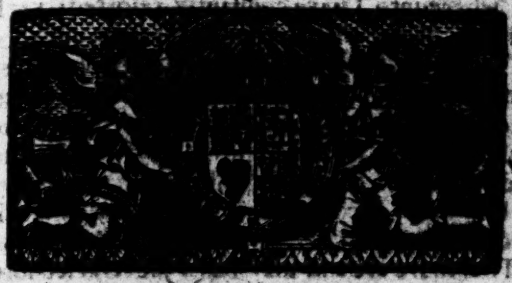
b *Psal.* 21. 3.

c 1 *Pet.* 5. 4 c. 1. 4.

Your MAJESTIES *most humble, devoted Subject and Servant,*

Lincolnes Inne, *Apr.* 23. 1661.

WILLIAM PRYNNE.



A short, sober, pacifique Examination *of some* Exuberances *in, and* Ceremonial Appurtenances *to the* Common-Prayer.

ALthough I have in my judgement and practise alwayes approved *the use of set-forms of publick Prayers, and Administration of the Sacraments in Churches*, as warranted by (*a*) *Scripture*, the antient practise and (*b*) *Liturgies* of the *Greek*, *Latine*, *Gothick*, *Æthiopick*, and other Churches (some whereof are spurious Impostures, others interlaced with modern Sophistications and Superstitions by Popish Innovators) and of all or most Churches at this day throughout the Christian world, whether Episcopal or Presbyterial, Papists, or Protestants; and albeit I was never an *Oppugner* of,

a Num. 6. 22, & 27. Deut. 26. 13, 14, 15. c. 33. 1. to 47. Ps. 90. Ps. 66, & 67; & 68, & 78, & 79, & 90. Joel 2. 17. Hos. 14. 2, 3. Mat. 6. 9, 10, &c. Lu. 1. 1, to 5. 1 Tim. 2. 1, 2, 3.

b Liturgia S. S. Patrum Liturgia Basilii, Chrysostomi, Gregorii Theologi, Cyrilli Alexandrini, &c. Paris 1560. & Augusti Vind. 1604. Liturgia Latinorum, Colon. 1575. Antiquitates Liturgicæ, Duart. 1605. Bibliotheca Patrum, T. 2, 2, 3. & 19. Casimiri Liturgiæ.

or *Seperatist* from the *Book of Common-Prayer, and administration of the Sacraments, established in the Church of England*, whereunto I have constantly resorted; yet I must ingenuously professe I am clear of opinion,

1. That a set standing form of Common-Prayer and Sacramental Administrations, is not absolutely necessary for the being, though (c) convenient for the well-being, and unity of a National Church. Therefore not to be prescribed as a thing of absolute indispensible necessity; but only of conveniency, decency, as tending to publick unity.

2. That there are and may be (d) several set-forms of publick, as well as of private Prayers and Devotions, used in several Provinces, Kingdoms, National Churches, and that all Churches, Nations are no more obliged to use one form of publick Prayer and Administration of Sacraments, than all private Christians are to use the self-same form of private Prayers in their several Families, Closets, or one kind of Grace before and after meat: but are all left at liberty to embrace or establish what forms they deem most beneficial for the Peoples spiritual edification, best conducing to their salvation, and union in Gods publick worship.

3. That no one form of publick Liturgy is so compleat, exact, or unalterable, but that upon grounds of Piety, Prudence, and sundry emergent occasions, it may be altered, (e) varied, amended, or totally set aside, and a new form of Common-Prayer established in its stead (as (f) Pope *Pius* the 5. and *Clement* the 8. acknowledg) being only of humane and Ecclesiastical, not Divine institution.

4. That the prescription or use of set-forms of publick Prayers ought not to suppresse, discountenance, interrupt, or disparage the exercise of the gift or grace of conceived, extemporary Prayers or Thanksgivings by Ministers and other Christians in publick or private upon ordinary or extraordinary occasions; nor yet to hinder or disturb the constant preaching of the Word in season, and out of season; as is evident by the whole Book of

c 2 & 3 E. 6. c. 1. 1, & 4 E. 6. c. 10. 1, & 6 Ed. 6. c. 1. 1 Eliz. c. 2.

d Acts 15 24, 27, 28. c. 16. 4, 5. Eph. 6. 18. Phil. 4. 6. 1 Thes. 5 17. See the several Offices, Howrs, Missals, Processionals, Liturgies, Books of Devotion, in ancient or present use among the Papists, 3, & 4 E. 6. c. 10. Officium beata Maria secundum usum Sarum; secundum usum Bangor; secundum usum Walsingham, Lincoln, used in England, 2, & 3 E. 6. c. 1. The divers forms of Liturgies and Administrations used in the Protestant Churches of England, Scotland, France, Germany, Helvetia, Denmark, and in the Greek, Russian, Ethiopian Churches.

e Acts 6. 2. 15. 14, 20. 22. 1 Cor. 14. 10. 32. Rev. 1. 409, 10, 11.

f Extabule Bulle pretensi cottidiane Romanum, Salmas 1588. and 1590.

of *Psalmes* the (*g*) special Prayers and Thanksgivings of *Moses, David, Solomon, Nehemiah, Ezra, Hezekiah, Daniel, Jeremiah*, in the old, and of (*h*) *Christ and his Apostles*, recorded in the new Testament; being all compiled and used upon extraordinary occasions; the (*i*) *publick Prayers in the Primitive Church* never secluded or diminished the use of private conceived prayers or preaching; Therefore they should not do it now.

g 2 Chr. 6. c. 20. 5. to 14. c. 32. 24. c. 33. 12. Ezra 7. 27. c. 9. 6. &c. Neh. 1. 4. to 11. c. 9. throughout. Esth. 4. Dan. 9. 3. &c. Joel 2. 9. to 18. Hos. 14. 2. Lu. 11. 1. 2. 3. Matth. 14. 25. John 26. 39. John 17. 9. &c. Acts 1. 14. 24. c. 3. 1. c. 4. 24. to 31. c. 8. 22. c. 10. 1. 9. c. 12. 5. c. 13. 3. c. 14. 23. c. 16. 25. c. 20. 36. c. 21. 5. c. 28. 8. Rom. 1. 1. 9. 10. c. 8. 26. c. 15. 30. 31. c. 16. 24. 25. &c. 1 Cor. 14. 15. Eph. 1. 16. 17. &c. c. 3. 13. to 21. c. 6. 18. Phil. 1. 4. 9. 10. 11. Col. 1. 3. 9. 10. &c. 1 Thes. 1. 2. c. 5. 17. 2 Thes. 2. 16. 17. c. 3. 1. 2. 1 Tim. 2. 1. 2. c. 5. 5. Philemon 4. 24. Rev. 5. 8. c. 8. 3. 4. Iude 20. *i* Acts 2. 42. 46. c. 4. 1. 2. 18. 19. 20. c. 5. 19. 20. 21. 28. 29. 42. c. 20. 20. 31. c. 19. 8. 9. 10. c. 28. 30. 31. Rom. 15. 19. 20. Luke 21. 36. 37. 38. Justin Martyr, & Tertul. in Apologia.

5. That the bare-reading or chanting of Common-Prayers in the Church (which every Parish-Clerk, Chorister, Singing-man, Scholar, or Parishioner who can read, may and can perform as well as any Archbishop, Bishop, Dean, Prebend, or Minister;) and wearing of Canonical Vestments is no principal part of a Bishops or Ministers Duty, as many now of late suppose it: but only the (*a*) constant, frequent preaching of the Gospel, and administration of the Sacraments; wherein too many Bishops and Ministers are over-negligent, as if it were the least part of their Function; when as their Ministerial and Episcopal Office consists principally therein; as is evident by Christs own first and last Missions of, and charges to his Disciples, *Goe ye into all the world and preach the Gospel to every Creature, Teach all Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you.* By (*b*) *Christs* and his (*c*) *Apostles daily constant preaching the Gospel publickly, and from House to House, in all places where they came, without intermission.* By *Pauls* asseverations, (*d*) *Christ sent me not to baptise*, (that is principally, or in the first place, nor yet to read, or chant Common-Prayer in a Cathedral Tone) but

a Mat. 10. 28. 19. 20. Mar. 16. 15. b Mat. 26. 55. Mar. 14. 49. Lu. 19. 47. c. 22. 52. Ps. 62. 11. Lu. 4. 18. 19. 31. 43. 44. c Acts 2. 46. 47. c. 4. 1. &c. c. 5. 42. c. 16. 5. c. 17. 11. 17. c. 19. 9. 10. c. 20. 18. 19. 20. 21. Rom. 1. 15. 16. 17. c. 15. 15. to 26. c. 16. 25. 2 Cor. 11. 28. 1 Cor. 13. to 27. Heb. 3. 11. d 1 Cor. 1. 17. c. 9. 16.

to preach the Gospel. *For though I preach the Gospel, yet I have nothing to glory of, for necessity is laid upon me, yea,* Woe is unto me if I preach not the Gospel; And that dreadful injunction of God himself by *Paul* to *Timothy*, (whom our (a) Bishops and their Chaplains, as well in their late as former *Consecration Sermons* and *Discourses*, will needs make to be a Diocæsan *Bishop* or *Metropolitan* by *Divine institution*, upon whom they found their Episcopacy, and therefore must be equally lyable to this injunction, as well as *Timothy*.) (b) *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdom,* preach the Word; *be instant in season, out of season rebuke, reprove, exhort with all long-suffering and doctrine, Do the work of an Evangelist, make full proof of thy Ministry.* Thus seconded by his Charge to the Bishops of *Ephesus*, (c) *Take heed therefore unto your selves, and to all the flock over the which the Holy Ghost hath made you* Bishops to feed the Church of God (*by teaching publickly, and from House to House*) *which he hath purchased with his own blood.* The due consideration whereof should terrifie and amaze all Non-preaching, or Rare-preaching Bishops and Ministers, who by their Curates or Chaplains read or sing Common-Prayers once or twice every day or Lords day at the least, and yet seldom personally preach the Gospel to their People once a Month, Quarter, Year, yea cry up Common-Prayers to suppress frequent constant preachings; when as the (d) *Council of Trent* it self resolves, *That preaching of Gods word is the principal part of a Bishops Office, and belongeth chiefly to Bishops; Whereupon it enjoyns them and the Parish-Priests throughout their Diocess, to preach every Lords day, and Holy day, and in the time of Fasts, Lent, and Advent, to preach the word of God daily, or at least thrice a week, and at all other times whensoever it may be opportunely done, for the salvation of their people, whom they are diligently to admonish, that they repair to the Church to hear Gods word, when ever they can conveniently do it.* Yea (e) *Bernardinus Senensis*, a famous Popish Fryer, is not afraid to assert,

That

a See Bishop Downhams Consecration Sermon; Bishop Halls Remonstrance, and Divine Right of Episcopacy; Mr. Sudburyes; Mr. Sandcrofts, and Dr. Allestryes Sermons at the last Consecrations of Bishops, 1660.

b 2 Tim. 4. 1, 2, 3. fully refuted in my Unbishoping of Timothy and Titus.

c Acts 20. 28, 29.

d Sessio 14. Decr. de Reformatione, cap. 4. Iterius Concil. Tom. 4. P. 976, 977.

e Serm. 20. De Observantia Sabbati.

That the People are more obliged to hear, and Priests to preach the word of God, than to hear or say Masse; and that experience manifests, that the People will incomparably suffer more prejudice both in Faith and Manners, and grow more void of the fear, love, knowledge of God, and veneration of the Sacraments, and more over-grown with the stench and horror of sinnes, by the want of preaching, than by the want of Masse and Common-Prayer; concluding, *Sic utique est populus sine divino verbo licet etiam Missæ frequententur, sicut mundus sine sole*, That the People without the preaching of Gods word, although they frequent Masse and Common-Prayers, will be but like the World without the Sun. And therefore all our Bishops, Ministers should much more diligently press and apply themselves to the diligent frequent preaching, and all People to the assiduous hearing of Gods word, than to the reading or hearing of Common-Prayers, which too many esteem the principal means to instruct and save their Souls, and more necessary than preaching of the *Gospel of Christ, though* [a] *the Power of God unto Salvation, and principle means of faith, of converting and saving the souls of those who believe it.*

[a] Rom. 1. 16, 17. c. 10 13, 14, 15. 1 Cor. 1. 16, 17. 21.

6. That there are some things in the Book of Common-Prayer very necessary and fit to be amended; As 1. the mis-recital of *Ezech.* 18. 21, 22. in the very beginning of the Book, which many much abuse, to the deferring of their repentance. 2ly. The continuance of the old English Translations of the Psalmes, Epistles, Gospels, and other Texts of Scripture, according to the Versions of Mr. *Tyndal*, *Thomas Matthews*, and Mr. *Coverdale*, which are not so exact, so agreeable with the Original, and Dialect of this Age, as the more compleat, refined Translation made by King *James* his Command, now onely read and used in our Churches, and most private Families: Therefore most fit to be used, and henceforth inserted into the Common-Prayer-book, to take away all former controversies and exceptions against the old Translation, as well by Mr. *Thomas Cartwright*, the *Lincoln-shire-Ministers*, *Altare Damascenum*, the *Assembly of Perth*, and others

(a) In their Necessity of Reformation of the Publike Worship, Rites, Ceremonies, Lond. 1660. (b) Τὸ ὄνομα Ἰησοῦ πᾶν γόνυ κάμψῃ. *In nomine Jesu omne genu flectatur.*

others heretofore, and of (a) *sundry Ministers* of late times; especially against that of *Phil.* 2. 10. *v.* 28. (occasioned by the Printers omission of one syllable, to wit, *obedient*, for *disobedient*,) not the Translators. Only I shall observe, that the old Translation of *Phil.* 2 10. in the Epistle for *Palm-sunday*; according to the Greek Original, all Latin Translations but one, all English Versions whatsoever but the *Geneva*, and that of King *James*, (which ought to be amended in this particular) truly rendred the words, *That IN* (not *AT*) *the Name of Jesu every knee be bowed, or should bow* (in the passive, not active verbe and sense) *of things in heaven, and things in earth, and things under the earth, &c.* till corrupted and turned into *A* (not *IN*) *the name of Jesu every knee should bow, &c.* in the active not passive signification, by Dr. *Cosins*, about 25. years past: expresly against the Original, the Latin, and most other Translations whatsoever, the old English translations of *Trevisa*, *Tyndall*, *Matthews*, *Coverdale*, the Bishops Bible, Dr. *Fulke*, Mr. *Cartwright*, the Epistles and Gospels printed in English at *Paris*, *Anno* 1558. yea against the very sense and scope of the Text it self, and our English dialect, *in no degree*, *In Nomine*, &c. being never rendred or translated *At*, but *IN the name* alone, in all Texts, Liturgies, Collects, Writs, Warrants, Histories, Authors whatsoever; and the phrase *AT the name*, never heard of, read, used in any English, Latin, Greek, Hebrew, Syriack, Arabick, French, Spanish, Italian, German, Sclavonian, or other Writer whatsoever, but only in this Text; and all to justifie the Ceremony of *bowing the head, and putting off the hat at the sound, or hearing of the name Jesus*: first introduced and prescribed by Pope *Gregory* the 10. about the year of Christ 1072. at the reading of the Gospel only; after thus enjoyned by other *Popes*, Popish Canons, Decrees and Missale-books, with indulgences annexed for the use thereof to induce them thereunto, though never intended nor prescribed by this Text, nor practised in the Primitive Church for above 1200 years space, nor in the Reformed

Reformed Churches abroad, nor enjoyned by the Common-Prayer-book, or any Injunctions or Canons of our Church confirmed by Parliament, to make them valid, as I have [a] elsewhere proved at large.

the name of Iesus, Lame Giles his Haltings, Certain Quæres propounded to the bowers at the Name of Jesus, Anno 1636. Canterbury Doom, p. 64.

3ly. The frequent repetition of the *Lords Prayer*, purposely instituted, prescribed to prevent *much babling, and vain repetitions in prayer*, (in [b] *use only among the heathens, who thought they should be heard for their much speaking*) *expresly prohibited by our Saviour*, Mat. 6. 7, to 16. and by Eccles. 5. 1, 2. Prov. 10. 19. Which Repetitions seem to countenance the [c] *Popish vain Battologies* and abuse of the Lords Prayer in their *Missals, Offices, Rosaries, Psalters, Beads*, by many successive rehearsals thereof, against the expres command and institution of Christ.

4ly. The often rehearsals of *Good Lord deliver us; We beseech thee to hear us good Lord*, by all the People in the reading of the *Letany*: Which *Antiphonies* and *Responsals* between Minister, Clerk and People (except [d] *Amen* at the *close of every Prayer*) have no Precept nor President in Scripture or solid Antiquity, but only in *Popish Missals, Pontificals, Offices, Processionals, Ceremonials, Psalters, Primers*. And the interposition of it no lesse than twice, in the midst of the *Letany*, and *Prayer for* THE KING, dividing it into three parts; seems not onely *superfluous*, but *incongruous* and ridiculous to many.

I shall not at all insist upon kneeling at the *Sacrament*, the *Cresse in Baptism*, the *Ring in Mariage*, for which there is neither command nor example in Scripture or the Primitive Church next after the Apostles, which Mr. *Cartwright*, Mr. *Knewstubs*, the *Lincolnshire Ministers*, Mr. *Parker*, Mr. *Peybody*, Doctor *John Burgesse*, Archbishop *Whitgift*, Master *Hooker*, Doctor *Prideaux*, and sundry others have at large debated, *pro & contra*, and may be omitted, or left arbitrary to all; but only confine my self to some few Particulars, which others have but slightly touched, not satisfactorily discussed.

SECT.

a In the Appendix to my Anti-arminianism, concerning bowing at

b 1 King. 18. 26, 27, 28. see Ecclesiasticus 7. 4. c see my pleasant Purge for a Roman Catholick

d Deut 27 15. 1 chron. 16. 36. Neh 5.13. c. 8.6. Psal 41. 13. Ps 72.19. Ps 89. 53. Ps 106 48. Rom. 1.25. Mat 6.13. 1 Cor. 14. 16. Phil. 4. 20. 1 Tim. 1. 17. Rev. 5 14. c. 7 12. c. 19. 4.

* See Guliel. mus Stuckius Antiqu. Conviv. l. 2. c. 34. De more fedendi, & accumbendi ad Mensam, &c. Tho. Bescon his comparison between the Lords supper & the Mass f. 100, to 104 and Catechisme, f. 484, &c.

SECT. I.

Of the frequent Repetition of Glory be to the Father, *&c. at the end of every Psalm, and in the middest or end of some Prayers, Canticles, Songs, Scriptures, to which God never annexeth it; and at the close of* Athanasius *his Creed.*

THe first thing I shall here examine, is the reasonblenesse, and Grounds of this Rubrick in the beginning of the Book of Common-Prayer; *At the end of every Psalme throughout the year; and likewise at the end of* Benedictus, Benedicite, Magnificat, Nunc Dimittis, (and after *O Lord make hast to help me, Quicunque vult, O Lord arise help us, and deliver us for thy names sake,* the Psalm for the *Churching of Women, &c.*) shall be repeated, Glory be to the Father, and to the Son, and to the Holy Ghost, *As it was in the beginning, is now, and ever shall be world without end. Amen.* Which is repeated (especially where the Psalms are short) six or seven times one after another every Morning, and as oft at Evening Prayer; and that by way of *Antiphony* and *Responsals* both by the Minister, Clerk and People, though the Rubrick prescribe it not, but only orders the *Priest* to say it, without the People or Clerk.

This Rubrick and practise seems very needless, superfluous, unreasonable, offensive, unlawfull, and fit to be redressed, to many judicious, conscientious, sober Christians who resort to Common-Prayers, as well as to Seperatists from them, upon these ensuing considerations.

1. God himself never prescribed this form of *Doxalo-*

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gie, nor annexed it to the end of any one Psalme, much lesse of every parcel of Scripture, Song or Canticle, to which the Rubrick, and Common-Prayer-book inseparably annex it, when read in Churches Morning or Evening all the year long without omission or intermission; which seems to many *to be an Addition to Gods sacred Word* (of which the ignorant Vulgar, and ignorant Priests repute it a Part as they do the post-scripts to *Pauls* Epistles) expressly prohibited by God himself, Deut. 4. 2. c. 12 32. Josh. 1. 7. Prov. 30. 6 Rev. 2. 18. *Ye shall not add to the Word which I command you, nor diminish from it, that you may keep the Commandment of the Lord your God. Adde thou not unto his Words, lest he reprove thee, and thou be found a lyer. If any man shall adde unto these things, God shall adde unto him the Plagues which are written in this Book.* Yea, a making of our selves wiser than the * *only wise God*, who would have added *Glory be to the Father, &c.* to the end of every Psalm, Song, Scripture, had he reputed it necessary or expedient for us to use and repeat it, when they are publickly read in the time of his solemn worship.

* 1 Tim. 1. 17.

2. It seems to be a mere humane-invented will-worship and tradition, never particularly prescribed nor required in any part or text of Scripture, in regard of manner, form, or frequent usage; and so condemned by Matth. 15. 9. *In vain do they worship me, teaching for doctrines the commandments of men.* Isay. 1. 12, 13. *Who hath required this at your hands? Bring no more vain Oblations, I am weary of them.* Col. 2. 20, 22, 23. *Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are you subject to Ordinances, after the rudiments and doctrines of men? which things have indeed a shew of wisedom in will-worship, and humility.*

3. It was never thus used by God's people in any parts of his publicke worship in the Old or New Testament; nor by any of the Apostles, Primitive Churches, Bishops, or Christians for above 300. years after Christ. Therefore not just to be so peremptorily enjoyned or practised now. [e] *Alcuinus*, [f] *Mat. Westminster*, Mr. [g] *Fox*

e De Divinis Officiis, c. 39, 40 *Deinde imponitur* Gloria Patri, & Filio, & Spiritui sancto. *Quæ verba ad diversorum Psalmorum, qui prius indifferenter canebantur, B. Hieronimus, Damaso Papa petente, compositi. Sed cum nequaquam id sufficeret, prædicto Apostolico suggerente, addidit adhuc, sicut erat in principio, &c. et hoc ad nutum Diaconi dicit Cantor.*

f Flores Histor. An. 376.) 139.

[g] Fox, [b] others relate, and Mr. [i] Hooker, Dr. [k] Boys confess c Pope *Damasus* in the year of our Lord 376. (or c St. *Jerom* at his request, as some fable) was the first who c introduced *Glory be to the Father, and to the Son, and to* c *the Holy Ghost*, appointing it to be repeated in the c Church at the end of the Psalmes. And [l] *Laurentius Bochellus* informs us, *That as it was in the beginning, is now, and ever shall be, &c.* was added to *Gloria Patri* long after, by the 2d. *Provincial Council* of *Vasio* in *France*, in the year of Christ 450. not before; Seeing then God himself commands us, [m] *To stand in the wayes, and ask for the old Pathes, where is the good way and walk therein, and ye shall find rest for your Souls*; *And to keep the old Commandement, even the Word which we have heard from the beginning*; And [n] *Tertullian* assures us, *Illud verius quod antiquius*; We ought not to follow this *Innovation* so long after the Apostles time, introduced by a Popes authority.

4. It was first inserted into, and prescribed to be used in and by Popish Missals, and Mass-books after every *Psalme, Hymne, Prayer*, in the self-same manner as it is in the Common-prayer-book, into which it was originally transplanted out of these *Romish Missals as is evident by *Officium & Processionale secundum usum Sarum, Missale Romanum, ex Decreto sancti Concilii Tridentini restitutum Pii 5.* Pontificis Max. justu editum, Salmanticæ 1588. *Rubricæ Generales Missalis. Missale Romanum*, Clementis 8. auctoritate recognitum. Antuerpiæ 1630. & * *Alcuinus*; *Pontificale & Cæremoniale Romanum*.

5. The frequent use and repetition of it after every Psalm, Hymn, some Prayers, Creeds, at least 8. or 9. times every Morning prayer, seems to be *a vain babling and repetition*, prohibited by Eccles. 5. 1, 2. Prov. 10. 19. and Matth. 6. 6, 7, 8. And an imitation, if not justification of the Papistrie of the *Ave Mary* after every *Pater noster*, which they have annexed to the Lords Prayer, as well as *Gloria Patri* to the end of every Psalm and sacred Hymn, with an addition to the *Ave Maria* it self, which makes

8 *Acts and Monuments*, vol. 3. p. 11.
h *Bellarmin de Missa l. 2. c. 16.*
i *Ecclesiastical Polity. l. 5. sect. 42.*
k *Exposition of the Liturgy in his works*, p. 7.
l *Decreta Eccles. Gall. l. 2. Tit. 7. cap. 7, 8.*
m *Jer. 6. 16.*
1 *John 2. 7. Matthew 19. 8. Lu. 5. 39.*
n *De Præscriptionibus, adversus hæreticos.*

* *See Ordo Romanus Antiquus de Divinis Officiis, Bibl. Patr. Tom. 8. p. 392. &c.*

* *De Divinis Officiis, c. 39. 40.*

makes it a (o) Prayer to her; when as in it self it is but a bare salutation, and prayer for her.

o See my pleasant purge for a Roman Catholick.

6. This daily use and frequent repetition of *Gloria Patri*, &c. is a mere unnecessary superfluity and exuberancy which may well be spared: for if it were originally introduced & still continued in the Church *only as a paraphrastical exposition of* Ro. 11. 36. *to manifest our sound judgement concerning the sacred Trinity* against the *Arrians*; as (p) Mr. Hooker, (q) Dr. Boyes, and other Patrons of it affirm. And if *As it was in the beginning, &c.* was superadded thereunto by the 2d. *Provincial Council of Vasio*, and yet continued, *by reason of the incredulity and craft of Hereticks, who blasphemously affirmed, Dei filium non semper cum Patre fuisse, sed à tempore cœpisse; That the Son of God was not always with the Father, but to have his beginning from Time*, as this Council and (r) Bochellus assure us; It is then humbly submitted to the judgement of all impartial Christians who acknowledge, glorifie, and worship the *Trinity* in *unity*, and believe the eternity of our Saviours generation: whether the single rehearsal of one or more of these sacred Texts of Scripture at the beginning, middle, or end of Morning or Evening Prayer, *viz.* 1 *John* 5. 7. 'There are three that bear record in Heaven, the Father, 'the Word and the Holy Ghost, and these three are one, 'Mat. 28. 19. All power is given unto me both in Heaven 'and Earth; Go therefore and teach all Nations, bap-'tising them in the Name of the Father, and of the Son, 'and of the Holy Ghost. *Rev.* 4. 8. Holy, Holy, Holy 'Lord God Almighty, which was, and is, and is to come. '*John* 1. 1, 2. In the beginning was the Word, and the 'Word was with God, and the Word was God; the same 'was in the beginning with God. *Heb.* 13. 8. Jesus 'Christ, yesterday, and to day, and the same for ever: '*Rev.* 1. 8. I am Alpha and Omega, the beginning and 'the ending saith the Lord, which is, which was, and 'which is to come. *Rom.* 9. 5. Christ, who is over all, God 'blessed for ever. Amen. *Prov.* 8. 22. 25. The Lord pos-'sessed me in the brginning of his way, before his works

p See *Basil.* Epist. 78. *Theodoret. Eccles. Hist. l.* 2. c. 24. *Sozomen, l.* 4. c. 19.

q *Ecclesiastical Polity, l.* 5 *sect.* 42.

r *In his works, London*, 1628. p. 7.

s Decreta Ecclesiæ, *Gal. l.* 1. *Tit.* 7. c. 7, 8.

'of old: I was set up from everlasting, from the begin-
'ning, or ever the earth was: when there were no depths,
'I was brought forth; before the hills was I brought
'forth, &c. When he appointed the Foundations of the
'earth, then I was by him, as one brought up with
'him, I was daily his delight, rejoycing alwayes before
'him.' Whether these Texts rehearsal would not far more clearly, satisfactorily manifest, testifie our judgement concerning the right worship, eternal being, generation, and Deity of Christ, than this invention and frequent repetition of *Glory be to the Father*, &c. being no Canonical Scripture as these Texts are, and a mere humane invention? (wherein the * *first Inventors were much divided among themselves.*) Besides, the soundnesse of our Faith in the blessed Trinity, and our Saviours eternal Generation, is more fully, clearly expressed every Morning and Evening Prayer, by the rehearsal of the Apostles, the *Nicene*, *Athanasius* Creeds, inserted into the Common-Prayer-book, by the very beginning of the Letany read every Lords-day, Friday and Wednesday; by the form of Baptism constantly used every day in great Parishes, and by the Psalms, Lessons, Collects, Epistle and Gospel on *Trinity Sunday*, than by *Gloria Patri*, &c. Therefore it may very well be spared as a needless superfluity in our Church.

* *Leontius Antiochiæ Episcopus cum Clerum & etiam Laicorum multitudinem in duas partes divisam cerneret, & alteram quo laudes Filii magis celebrarent hanc conjunctionem, &, exhibere: alteram autem hanc præpositionem, Per in eodem ponere. & cum ad Spiritum Sanctum ventum esset præpositionem* In *adjiceret*, (viz Gloria Patri per filium, in Spiritu sancto) ipse totam glorificationem tacitus secum recitavit, adeò ut qui propè eum erant, solum hanc particulam, In sæcula, sæculorum, *audirent*, Theodoret *Eccles Hist. l.2. c.24. Sozomen. l 4. c.19.*

7. This Addition to *Gloria Patri* by the Council of *Vasio*, *As it was in the beginning, is now, and ever shall be, world without end. Amen.* on purpose to expresse the eternal being and generation of Christ, and refute those Heretiques who denyed it, if judicially examined, is very defective in it self, and incongruously annexed to *Glory be to the Father*. For 1. there is no mention at all of Christ, not one syllable in it concerning his eternal generation, as there is in *Prov.* 8. *John* 1. and other fore-cited Texts. 2ly. It seems clearly to exclude Christ, and to relate to something else; *As* IT (not Christ) *was in the beginning, is now, and ever shall be*, imports. 3ly. Christs eternal generation in the beginning, cannot properly be said, *is now, and ever shall be world without end*, without some incongruity

incongruity and contradiction. 4ly. As it is coupled with the precedent clause, *Glory be to the Father, and to the Son, and to the Holy Ghost*, it must* necessarily relate to the three persons alike, and not to Christ alone, much less to his eternal Generation, of which there is no mention in the first clause. For since the *Father* and the *Holy Ghost* are not *begotten*, but only the Son; and this Clause refers to the Father and Holy Ghost as much as to the Son; it cannot peculiarly express or declare the eternal Generation of the Son, but rather the eternal being and immutability of the Father, Son, and Holy Ghost, in a true Grammatical and Logical construction. 5ly. Any Heretique may easily evade this Clause by applying it onely to the Father, who is first, or to the Holy Ghost, last mentioned in *Gloria Patri*, and not to the Son. 6ly. The illiterate Vulgar, yea Ignorant reading Priests, Vicars, Atheists, do no waies understand it of the Sons eternal being and Generation, but rather in a literal and quite other sence, than the Original Contrivers of it intended, even according to the sence and language of those Atheistical *Scoffers* prophecyed of *by St. Peter in these last dayes*, (who hold the World to be eternal, and to have no end, contrary to Psal. 102. 25, 26, 27. Hebr. 1. 10, 11, 12. Isay 34. 4. Mar. 13. 19, 40, 49. c. 34. 3, &c. 1 Pet. 4 7. 2 Pet. 3. 6, to 14. Rev. 6. 12, 13.) *saying, Where is the promise of Christs coming* (to judgement) *for since the Fathers fell asleep* ALL THINGS CONTINUE AS THEY WERE FROM THE BEGINNING; and do so now, and ever shall do world without end; whose Atheistical *Scoff* and Opinion these words do more serve to justifie and corroborate, than the eternal Generation of our Saviour; Therefore not fit to be still continued in our Church now there are so many Atheists, prophane Scoffers and Deriders of Christ's second comming, and the worlds approaching Dissolution, whom *Peter* largely refutes, 2 *Pet.* 3. 6, to 14.

* See Basilii Epist. 76. Theodoret Eccles. Hist l. 2 c. 24. Sozomen l. 4. c 19. Hookers Ecclesiastical Polity, l. 5. Sect. 42.

8. If the use of *Gloria Patri, &c.* was first instituted and inserted into publick Liturgies (as some conceive)

to render Glory and Praiſe to God, and the Trinity in Unity; no doubt this may be far better, and more effectually performed without the leaſt exception, by the recital of the Song of the Angels and Heavenly hoſt, at our *Saviours Nativity*, Luke 2 14. and that of *Luke* 19. 38. *Glory to God in the Higheſt, &c.* (inſerted into the *Common-Prayer*; and repeated at every Celebration of the Lords Supper, with ſome additions of like nature) preſcribed to be uſed in Churches and Liturgies by * Pope *Teleſphorus*, in the year 139. long before the invention or preſcription of *Gloria Patri*, by Pope *Damaſus*. Of Rom. 11. 36. *Of him, and through him, and for him are all things, to him be glory for ever Amen*, of which Doctor *Boyes* and others make *Glory be to the Father, &c.* a mere *Paraphraſtical Expoſition*, Gal. 1. 4, 5. *According to the will of God, and our Father, to whom be glory for ever and ever Amen.* 1 Tim. 1. 17. *Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever Amen.* 2 Tim. 4. 18. *And the Lord ſhall deliver me from every evil work, and will preſerve me unto his Heavenly Kingdom, to whom be glory for ever and ever Amen.* Heb. 13. 20, 21. *Now the God of peace, that brought again from the dead our Lord Jeſus, &c. make you perfect in every good work to do his will, working in you that which is pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever Amen.* Rom. 16. 27. *To God only wiſe, be glory through Jeſus Chriſt for ever, Amen.* 1 Pet. 5. 10, 11. *But the God of all grace, who hath called us into his eternal glory through Jeſus Chriſt, make you perfect, ſtabliſh, ſtrengthen, ſettle you; To him be glory and dominion for ever and ever, Amen.* Rev. 4. 9 10, 11. c. 5. 12, 13, 14. *And when thoſe Beaſts gave glory and honour and thanks to him that ſate on the Throne, who liveth for ever and ever, the 24. Elders fall down (not ſtand up) before him that ſate on the Throne, and worſhip him that liveth for ever and ever, and caſt their Crowns before the Throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure they are and were created. And I heard*

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* Surius concil. Tom. 1. p. 185. Honorius Auguſtodunenſis, Gemma Animæ, l. 1. c. 93. Gratian. de Conſecrat diſtinct 2. & diſtinct. 4. cap. Statuimus. Tho. Waldenſis, Tom. 3 Tit. 4. c 31. ſect. 7. Guilelm. Durantus Rationale Divinorum l. 3. Fox Acts and Monuments, vol. 3. p. 7. & Miſſale Romanum.

the voyce of many Angels round about the Throne, and the Beasts and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voyce, Worthy is the Lambe that was slain to receive power, and misdome, and riches, and honour, and glory, and blessing. And every Creature which is in heaven, and under the earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, honour, glory and power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever; And the four Beasts said, Amen. Rev. 7. 9, 10, 11, 12. *After this I beheld, and lo, a great multitude which no man could number, of all Nations, and kindreds of people and tongues stood before the Throne, and before the Lamb cloathed with white robes, and palmes in their hands; and cryed with a loud voyce, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb; And all the Angels stood round about the Throne, &c. and fell before the Throne on their faces, (* not stood up*) and worshipped God, saying, Amen. Blessing, and glory, and wisedom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.* The reading or reciting of one or more of these Canonical Doxologies at the beginning, middle, or end of Morning or Evening Prayers, would certainly be more Canonical, expedient, useful in and to our Churches, and lesse subject to exceptions, than this frequent Repetition of *Gloria Patri*, *&c.* a mere superfluous humane invention and tradition, which ought to give place to these forecited sacred Texts.

9ly. The annexing of *Gloria Patri* to, and repetition of it at the end of every Psalm, is either incongruous, impertinent, or superfluous at the best. The greatest part of the Psalms are either Supplications, Intercessions, Prayers, Exhortations, Imprecations, Lamentations, Instructions, admonitions, or penitential Confessions of Sin, and Gods judgements inflicted for the same; and to repeat *Glory be to the Father, &c.* at such Psalms close, seems to considerate Christians a great incongruity, impertinency,

and

to render Glory and Praise to God, and the Trinity in Unity; no doubt this may be far better, and more effectually performed without the least exception, by the recital of the Song of the Angels and Heavenly host, at our *Saviours Nativity*, Luke 2 14. and that of *Luke* 19. 38. *Glory to God in the Highest, &c.* (inserted into the *Common Prayer*; and repeated at every Celebration of the Lords Supper, with some additions of like nature) prescribed to be used in Churches and Liturgies by * Pope *Telesphorus*, in the year 139. long before the invention or prescription of *Gloria Patri*, by Pope *Damasus*. Of Rom. 11. 36. *Of him, and through him, and for him are all things, to him be glory for ever Amen*, of which Doctor *Boyes* and others make *Glory be to the Father, &c.* a mere *Paraphrastical Exposition*, Gal. 1. 4, 5. *According to the will of God, and our Father, to whom be glory for ever and ever Amen.* 1 Tim. 1. 17. *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever Amen.* 2 Tim. 4. 18. *And the Lord shall deliver me from every evil work, and will preserve me unto his Heavenly Kingdom, to whom be glory for ever and ever Amen.* Heb. 13. 20, 21. *Now the God of peace, that brought again from the dead our Lord Jesus, &c. make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever Amen.* Rom. 16. 27. *To God only wise, be glory through Jesus Christ for ever, Amen.* 1 Pet. 5. 10, 11. *But the God of all grace, who hath called us into his eternal glory through Jesus Christ, make you perfect, stablish, strengthen, settle you; To him be glory and dominion for ever and ever, Amen.* Rev. 4. 9 10, 11. c. 5. 12, 13, 14. *And when those Beasts gave glory and honour and thanks to him that sate on the Throne, who liveth for ever and ever, the 24. Elders fall down (not stand up) before him that sate on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created. And I heard the*

* Surius concil. Tom. 1. p. 185. Honorius Augustodunensis, Gemma Animæ, l. 1. c. 93. Gratian. de Consecrat distinct 2. & distinct. 4. cap. Statuimus. Tho. Waldensis, Tom 3. Tit. 4. c 31. sect. 7. Guilelm. Durantus Rationale Divinorum l. 3. Fox Acts and Monuments, vol. 3. p. 7. & Missale Romanum.

the voyce of many Angels round about the Throne, and the Beasts and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voyce, Worthy is the Lambe that was slain to receive power, and wisdome, and riches, and honour, and glory, and blessing. And every Creature which is in heaven, and under the earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, honour, glory and power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever; And the four Beasts said, Amen. Rev. 7. 9, 10, 11, 12. *After this I beheld, and lo, a great multitude which no man could number, of all Nations, and kindreds of people and tongues stood before the Throne, and before the Lamb cloathed with white robes, and palmes in their hands; and cryed with a loud voyce, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb; And all the Angels stood round about the Throne, &c. and fell before the Throne on their faces, (*not stood up*) and worshipped God, saying, Amen. Blessing, and glory, and wisedom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.* The reading or reciting of one or more of these Canonical Doxologies at the beginning, middle, or end of Morning or Evening Prayers, would certainly be more Canonical, expedient, useful in and to our Churches, and lesse subject to exceptions, than this frequent Repetition of *Gloria Patri*, *&c.* a mere superfluous humane invention and tradition, which ought to give place to these forecited sacred Texts.

9ly. The annexing of *Gloria Patri* to, and repetition of it at the end of every Psalm, is either incongruous, impertinent, or superfluous at the best. The greatest part of the Psalms are either Supplications, Intercessions, Prayers, Exhortations, Imprecations, Lamentations, Instructions, admonitions, or penitential Confessions of Sin, and Gods judgements inflicted for the same; and to repeat *Glory be to the Father, &c.* at such Psalms close, seems to considerate Christians a great Incongruity, impertinency, and

and absurdity; especially when * *sung with Organs and the Quire in Cathedrals*, as *Cæremoniale Romanum* requires it. Compare this Doxalogy with the last Verses of *Psal.* 1. 6. 9. 10. 12. 14. 15. 19. 20. 22. 25. 31. 33. 36. 38. 39. 40. 46. 47. 49. 51. 55. 70. 76. 78. 80. 81, &c. and you shall at first discern how little coherence, harmony there is between them. The residue of the Psalms are for the most part gratulatory, consisting of Prayses, Thanksgivings, and Gratifications to God for his Spiritual, Temporal, and Eternal Mercies and Deliverance; concluding with † *Praise ye the Lord*, or beginning with it: and to annex *Gloria Patri* to them, is either a meer unnecessary superfluity or Tautology, an adding of Water to the Ocean, and of humane inventions to Divine Thanksgivings.

(a) *Honorius Augustodunensis*, flourishing about the year of Christ, 1120. in his *Gemma Animæ, sive de Divinis Officiis & antiquo ritu Missarum* (out of which *Gulielmus Durantus* hath borrowed most part of his *Rationale Divinorum*) l. 1. c. 121. Yea (b) *Missale Romanum*, set forth by Pope *Pius Quintus*, and revised by Pope *Clement* the 8th. with others informs us, *That at the Mass of the Dead, Gloria Patri, and Alleluiah, which signifie gladness, are not sung or used, because this Mass intimates sorrow: and we are thereby admonished that we came into the world with sadnesse, and shall depart thence with sorrow.* If then Papists, Popes, and Missals themselves repute *Gloria Patri* incongruous and absurd to be sung or said in Masses for the Dead, upon this account; it must by the self-same reason be as incongruous and absurd for any to chant or repeat it at the end of penitential, supplicatory, lamenting complaining *Psalmes*, or Psalmes that are read at Funerals. The same *Honorius*, l. 2 c. 2 & 10. informs us, [c] *That the* 1, 2, 3, and 6. *Psalmes* (which he applyes to the generation from *Adam* to *Noah* in general, and to *Abel*, *Enos*, *Enoch* & *Lamech* in special) *are all said under one Gloria Patri, because the just men of that Age are believed to have worshipped the Trinity. And that all Psalmes are sung with* Gloria Patri,

* *Cæremoniale Episcoporum, Parisiis* 1633. *Lib.* 2. *c.* 21. *p.* 140.

† *Psal.* 7. 17 *Ps.* 9. 1. *Ps.* 30. 11. *Psal.* 33. 1. & 34. 1. & 42. 11. & 43. 5. & 45. 17. *Ps.* 47. 1. & 59. 17. *Ps.* 75. 1. & 86. 1, 2, 20. *Psal.* 68. 35. & 72. 18. 19. & 75. 1. & 89. 52. & 97. 12 & 100. 1. 103. 1, 2, 21, 22. *Ps.* 104. 1, 35. *Ps.* 105. 1. 45. *Ps.* 106. 1, 48. *Ps.* 107. 1. *Ps.* 111. 1, & 112. 1, 9. *Ps.* 115. 18. *Ps.* 116. 19. *Ps.* 117. 1, 2. *Ps.* 118. 1, 29. *Ps.* 135. 1, 19, 20, 21. *Ps.* 145. to *Ps.* 150.

a *See Bibliotheca Patrum col. Agrip.* 1618. *Tom.* 12. *p.* 1034. *G.* 1050, 1051.

b *Ritus Celebrandi Missam & Missa pro Defunctis.*

c *Hi Psalmi sub uno* Gloria Patri *canuntur, quia justi illis temporibus Trinitatem colisse creduntur. Singuli Psalmi eum* Gloria Patri *canuntur, quia singuli supradicti ordines Trinitatem adorasse scribuntur. Idcirco tres Psalmi canuntur, Antiphona una.*

Patri, *because all the foresaid orders,* (of Priests, Judges, Kings, *in the several Ages from* Adam *to* Christ) *are written to have worshipped the Trinity, and therefore three Psalms and three Anthems are likewise sung.* This is the only reason I meet with for the chanting and repeating *Gloria Patri* after every Psalm, which how Monkish, weak, and ridiculous it is (since upon the same account it ought to be sung or read after every Chapter in the Old and New Testament, or else it implyes, that the Pen-men of those Canonical Texts and Chapters after which it is neither sung nor read, did not adore the Trinity) let the impartial Readers judge: since the Apostles and Christians in the Primitive times next after Christ would have used it after every Psalme and Canticle upon this Account, which they never did; and we ought not to be* wiser *in our own conceits* than they, in matters which concern Gods immediate worship.

* *Pro.* 26. 5. 12. 1 *Cor* 3. 18, 19, 20.

10. *Gloria Patri, &c.* coupled with *As it was in the beginning is now, and ever shall be, &c.* intimates that this Doxalogy was used from all eternity in honour of the blessed Trinity by Saints and Angels, before either of them were created, or at least from the Creation till this present time, without variation or intermission, which is both false and absurd to assert: Yea litterally taken Archbps, Bishops Deans, Chapters, Prebends, Cathedralists who are most zealous for its continuance, have least reason of any other Christians to practise, chaunt, repeat it, since they have so much degenerated, swarved from the Bishops, Ministers in the Apostles age, and Primitive Church, in their daily Preaching, Manners, Habits, Vestments, Ornaments, Church-musick, Piety, Humility, Jurisdictions, Temporal possessions, Ceremonies, Government, (*b*[*d*] a joynt Council of Presbyters) Ecclesiastical censures. Of neither whereof they can truly say, *As it was in the beginning is now,* nor yet *and ever shall be world without end,* Amen; which they should henceforeth discontinue, unless they will really conform themselves in all things to the primitive Bishops and Ministers, in point of worship, doctrine,

d *See Davidis Blondelli Apologia pro sententia Hieronymi De Episcopis & Presbyteris. And my Unbishoping of* Timothy *and* Titus.

doctrine, discipline, administration of Sacraments, Ceremonies, Vestments; Church-service, and contempt of Worldly Pomp, Riches, Honours, Heavenly conversation; and comply with his Majesties most gracious Declarations touching *Ecclesiastical affairs*, and the endowment of poor Vicaridges with competent maintenance for the benefit of the Peoples souls and bodies, to which they are very averse.

11. The usual custom of repeating *Gloria Patri, &c. As it was in the beginning, &c.* interchangably by the Ministers and People; the Minister sometimes reciting the first clause, and the Clerk and People the latter; sometimes the Clerk and People rehearsing the first part, and the Minister the last, by way of Dialogue, *Antiphony* and *Responsals*; as it is contrary to the *Rubrick*, which prescribes the Priest alone to rehearse it, not the People, who are but to say *Amen* thereto; So is it contrary to the practise of Gods Church in the first and purest times. And the recital thereof with a loud obstreperous voyce as well by Women as Men, repugnant to the Apostles expres precepts, 1 *Cor.* 14. 34, 35. *Let your Women keep silence in the Churches, for it is not permitted unto them to speak; for it is a shame for them to speak in the Church*; Therefore most fit to be reformed for the future, and laid quite aside.

12. The repetition of *Glory be to the Father, &c.* after every Psalme, Hymne and Versicle, according to the *Rubrick* in times of Divine service, hath introduced a New disorderly, confused custom and ceremony in Cathedral and some other Churches, (though prescribed by no Rubrick, Law, Sanction, or Canon of our Church) of *starting and standing up at every rehearsal of it*, and quatting down again as soon as it is repeated; which gives a great offence to many, therefore I shall next discusse it.

SECT.

SECT. II.

Of Miniſters and Peoples riſing and ſtanding up at every Reherſal of Glory be to the Father, &c.

THough the Geſture of riſing and ſtanding up during any part of *Divine Service*, ſimply conſidered in it ſelf, be a *thing indifferent*, and *lawfull*, as well as *kneeling* or *ſitting*, as the * *Marginal Scriptures* evidence, yet the cuſtomary, conſtant uſage thereof at *Gloria Patri* in all Cathedral, moſt Pariſh Churches, Chapels, newly revived, gives great diſtaſt to many ſober Chriſtians, upon theſe enſuing Conſiderations, which make them to diſguſt the uſe of *Gloria Patri* it ſelf, as an unneceſſary ſuperfluity which may well be ſpared.

1. Becauſe there is no precept nor preſident for any ſuch uſage or cuſtom, in the old or new Teſtament, nor in the Primitive Church, when pureſt, devouteſt, for above 700 years after Chriſt.

2. There is no Rubrick, Law, legal Canon or Injunction for it in our own Church ſince the Reformation of Religion, as there was before in times of Popery; it being exploded upon the Reformation and Eſtabliſhment of the Book of Common-Prayer, though ſince introduced by Degrees in Cathedrals and Pariſh Churches, by innovating Prelates, and Prelatical Clergy-men, without any Law, againſt the minds of our firſt Reformers who exploded it.

3. Becauſe the frequent ſudden ſtarting & ſtanding up in the reading of the Pſalms, & other parts of the Liturgy, at and during every Rehearſal of *Gloria Patri*, & pronouncing it promiſcuouſly with a loud voyce, as well by Men as Women, who are to keep ſilence, and not ſuffered

* 2 *Chron.* 20. 13 *Jer.* 15. 1. *Numb.* 23. 6. 1 *Kings* 13. 1. 2 *Kings* 11. 14. c. 23. 3. 1 *Kings* 18. 54, 55. 2 *Chron.* 6. 3. c. 20. 5, 20. *Ezec.* 1. 21, 24, 25. *Luke* 18. 11, 13. 2 *Chr.* 30. 16. c. 34. 31, 32 c. 35. 10. *Neh.* 8. 7, 8. *Exod.* 20. 21. *Neh.* 8. 5. c. 9. 2, 3, 4. *Ezr.* 10. 10 *Luk.* 4. 16. *Acts* 1. 15. c. 11. 28. *Gen.* 11. 22. *Deut.* 4. 10. *Rev* 7. 9. c. 8. 2.

to speak in the Church, whiles others sit as before, (because this Ceremony is not prescribed) and then quatting down again, to the disturbance of those who sit by or near them, and offence of those who scruple, dislike this illegal Innovation, is an undecent and disorderly custom introduced without any solid reason, contrary to the Apostles prescription and direction, 1 *Cor.* 14. 33, 34, 35, 40. and 1 *Tim.* 2. 11, 12. *Let all things be done decently and in order, for God is not the Author of confusion but peace; Let your women keep silence in the Churches, &c.* This chaunting and rehearsing of *Gloria Patri* by all the people with a loud voyce, together with the Priest at the end of the Psalm, was long since thus censured as a strange disorderly Innovation, by * *Cassianus* a Presbyter of *Marselles. Illud autem quod in hac Provincia vidimus, ut uno cantante in clausula Psalmi, omnes adstantes concinent cum clamore,* Gloria Patri, et Filio, et Spiritui sancto, *nusquam per Orientem audivimus; sed cum silentio omnium, ab eo qui cantat, finito Psalmo orationem succedere:* Therefore most fit to be Reformed now, there being no Rubrick, Law or Canon that prescribes it in our Church.

* *Cassianus Institut l. 2. c. 8. Fridevici Lindebrogi Glossarium Tit. Gloria Patri.*

4. Because it is directly contrary to the president and practise of the 24. *Elders, and the great multitude of Saints of all Nations,* and kinreds and people, Rev. 4. 11, 12. cap. 7. 10, 11, 12. *Who when they gave praise and glory unto God, did all* fall down on their faces (not stand up upon their feet) *before the Throne, and him that sat thereon, saying, thou art worthy, O Lord, to receive glory, and honour, and praise: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever Amen.* The same in substance and words almost with *Gloria Patri, &c.* at which all now use to rise and stand upright, insteed of falling down on their faces; Yea rise up not only from their seats, but knees, when they are praying, *O Lord make hast to help us,* to Chant or say *Glory be to the Father &c.* Subjoyned to that and other *Prayers.*

5. Because

5. Becauſe this ſtarting and ſtanding up at *Gloria Patri*, was originally introduced, preſcribed by Popiſh Miſſals, Councils, Canons, Prieſts, and taken up in imitation of *Popiſh Prelates, Prieſts, Monks, Papiſts*, in their Celebration of their Maſſes, in which they all ſtand up together when *Gloria Patri* is repeated at the entrances of their ſeveral Maſſes, the end of every *Pſalme*, and other parts of their Maſſe. When and by what Popes and Councils it was firſt introduced, I cannot certainly define. *Chronicon Reichespengenſe*, (a) *Fredericus Lindebrogus*, with others fore-cited, inform us, That Pope *Damaſus*, Anno 368. *in fine cujuſque Pſalmi* Gloria Patri *cantari primus invenit & conſtituit*: But that he enjoyned all or any to ſtand up when it was thus ſung or read, no Author once records. The *Capitularia* of the Emperour *Charles* the Great, and *Ludovicus Pius*, collected by *Abbot Anſegiſus*, and *Benedictus Levita*, l. 1. Tit. 70. *De fide Presbyterorum ab Epiſcopis diſcutienda*, ordains *ut Epiſcopi diligenter diſcutiant per ſuas Parochias, &c. Ut* Gloria Patri, *cum omni honore apud omnes cantetur; & ipſe Sacerdos cum ſanctis Angelis & populo Dei communi voce*, Sanctus, Sanctus, Sanctus *decantet*: But that they ſhould ſtand up when they ſung it, there is not one ſyllable in this Conſtitution, nor in any (b) *fore-cited Council* or *Decretal*, that enjoyns the uſe of *Gloria Patri*. Therefore it was not practiſed in that age; The firſt *Council* I have yet found that preſcribes ſtanding up at *Gloria Patri*, is the Provincial (c) *Council of Senns* in *France*, in the year 1528. cap. 18. *De horis Canonicis diſtinctè, reverenter & honeſtè in Eccleſia decantandis*, which enjoyns, that in Cathedral, Collegiate and Conventual Churches, (not Parochial or Chapels) *cum dicitur* Gloria Patri, et Filio, et Spiritui ſancto, *omnes conſurgant*; but why all ſhould thus riſe and ſtand up together when *Glory be to the Father, &c.* is ſaid, it renders no reaſon at all, nor any *Council* elſe I have yet peruſed; neither can I find any probable reaſon for it, but that which is intimated in *Ritus celebrandi Miſſam*, prefixed

a *In his Gloſſarium, Tit. Gloria Patri. Frederic. Lindebrogus Codex Legum Antiqu. p. 840. and his Gloſſarium, Gloria Patri.*

b *Here p. 9, 10, &c.*

c *Surius Concil. Tom. 4. p. 740, 741. Laur. Bochellus Decret. Eccleſ. Gal. l. 1. Tit. 7. c. 31. p. 63.*

prefixed to *Missale Romanum*, revised by Pope *Pius* the 5th. and reformed by Pope *Clement* the 8th. *De Principio Missæ, sect.* 3. *Sacerdos cum in fine Psalmorum dicit,* Gloria Patri, &c. *caput Cruci inclinat*; that the Priest when he saith *Gloria Patri* in the end of the Psalms, may the better bow * his head to the *Crucifix* or *Altar*, (and the people together with him) which he and they could not so conveniently perform, unless they stood up and raised themselves from their seats. This *Council of Senns*, immediately subjoynes in the same Canon, *Cum nominatur illud nomen gloriosum Iesus, in quo omne genu flectitur* (in, not at which every knee is bowed, in the passive, not active sence) *cœlestium, terrestrium & infernorum, omnes caput inclinent.* A Canon contrary to the words of the Text, *Phil.* 2. 9, 10. which requires *that every knee*, not head *should be bowed*, as well as repugnant to its sence, which is only this, *that God hath highly exalted Iesus Christ to be the Soveraign Lord, not only of his Church, but all other Creatures; and that in the general day of judgment not only all Angels, Saints, but Devils, damned persons, should actually be subjected to his Soveraign power, as their supreme Lord and Judge, not Jesus, or Saviour*, (he being no Saviour, but only a Lord over Devils, damned persons, and all other Creatures but men) *and actually confess him to be their* ‖ *LORD, to the glory of God the Father*: the genuine scope and meaning of this much abused, mistaken Text, as it is evident by the words, and *Isaiah* 45. 23. *Rom.* 14. 9, to 15. c. 2. 5, to 17. *Mat.* 25. 31, to 46. c. 28. 18, 19. *Ephes.* 1. 19, to 23. *Heb.* 1. 2, 3, 4, 6, 7, 8. c. 2. 8. *Col.* 1. 15, to 20. *Acts* 2. 34, 35, 36. c. 10. 36, 42. *Gal.* 1. 15, to 20. *Rev.* 1. 5, 6. c. 5. 11, to 14 c. 20. 12, 13. 1 *Tim.* 6. 14, 15. *John* 5. 20, 21, 22, 23. which fully explain this Text, as I have * *elsewhere* largely evidenced. The next *Council* I find prescribing standing up at *Gloria Patri*, (and bowing at the Name Jesus joyntly together) is that of *Bourdeaux*, (*Concilium Biturience*) Anno 1584. thus registred by ‖ *Bochellus*. *In fine Psalmorum & ubicunque Gloria sanctissimæ Trinitati redditur, omnes consurgant*: that is, *in the*

end

* *Ordo Romanus Antiquus. Bibl. Patrum, Tom.* 8. *p.* 397, 398.

‖ *Mat.* 25. 37, 44. *Rev.* 5. 12.

* *Appendix to my Anti-arminianisme concerning Bowing at the Name Jesus. Lame Giles his Halings. Quæres propounded concerning Bowing at the Name Jesus.*

‖ *Decret. Eccl Gal. l.* 1. *Tit.* 3. *c.* 38. *p* 86.

end of Pſalmes, and whereſoever Glory is rendered to the moſt holy Trinity, let all riſe (or ſtand) *up together, & in invocatione nomine Jeſu* **genu flectant**; which laſt clauſe may be more properly interpreted of kneeling or bowing the knees to Chriſt, in the invocation of his Name in Prayer, then at the ſound or mention of his Name Jeſus, when not invoked in the Goſpels, Epiſtles, ſecond Leſſons or Sermons. Theſe are the only Councils and Canons I know, (and thoſe but of late years made by Popiſh Provincial Councils) enjoyning all to ſtand up when *Gloria Patri* is ſaid or ſung, and that principally in Cathedral, Collegiate and Conventual Churches, without any ſolid reaſon rendred for it: Which being a practiſe generally taken up and uſed onely by Papiſts, Popiſh Prelates, Prieſts, Monks, and Popiſh Churches in Forein parts, and in no reformed Churches beyond the Seas, nor preſcribed by any Law, Rubrick, Injunction, or Legal Canon of the Church of *England*, I humbly ſubmit to the Judgements, Conſciences, of all zealous, ſober, judicious Proteſtants, Prelates and Cathedraliſts, whether upon conſideration of the Premiſes, they may not with more reaſon and diſcretion henceforth give over, not only their riſing and ſtanding up at *Gloria Patri*, but likewiſe the frequent Repetition, if not the uſe thereof for the future, and quite expunge it out of the Book of Common-Prayer, than any longer continue it to the offence and ſcandal of thouſands of their Proteſtant Brethren, who are both pious, peaceable, learned, judicious, and no Enemies, but Friends to a well-reformed Publick Liturgy, wherein they may all heartily accord.

SECT.

SECT. III.

Of standing up at the Reading of the Gospel, *and* Three Creeds.

I Am yet of opinion that the Decretals and Canons prescribing standing up at the *reading of the Gospels*, were the true original of those for standing up at the recital of *Gloria Patri*, and prefacing them with the repetition of *Glory be to thee O Lord*, prescribed by [a] *Roman Missals, Ceremonials, Pontificals*, Popes Decrees, Popish Writers, and derived from them to those who practice it in our Church, being the same in substance with *Gloria Patri*; which being now generally used in all our Cathedrals, and revived of late in many Parish Churches and Chapels, though not prescribed by any *Rubrick* in the Book of Common-Prayer, nor binding Law or Canon of our Chuch, by innovating Clergy-men, and such as are over-much addicted to Ceremonies and Formalities; I shall next calmly examine the original grounds, lawfulness, decency and expediency thereof.

a *See Rubrica Generales Missalis, & Ritus Celebrandi Missam, prefixed to Missale Romanum, Pii 5. & Clementis 8. Honorius Augustodunensis, Gemma Animæ, l. 2. & 3. Gulielmus Durantus, Rationale Divinorum l. 4.*

The original of standing up at the reading of that we call the *Gospel*, specially appointed at the Communion on *Sundayes* and *Holy-dayes*, is attributed by some to Pope [b] *Clement* the 1. and inserted into his spurious Apostolical Constitutions, in these words, *Cum Evangelium legitur, omnes Presbyteri, Diaconi, & Laici assurgant, cum magno silentio, Scriptum est enim*; [c] Tace & audi Israel. *Et rursum*, Tu verò hîc sta & audies. *Deinde verò moneant Presbyteri populum*, ut sedeat. But this Constitution, 1. As it was none of the Apostles, so neither this Popes *Clements*, but a spurious Imposture of far later dayes, as Mr *Cook* in his *Censura Patrum*, Dr. *James*, and sundry others have evidenced. 2ly. The standing

b *Surius Concil. Tom. 1. p. 666.*

c *Deut. 5 & 27.*

ſtanding up thereby enjoyned, is not at the reading of that we now call the *Goſpel*, but of the Second Leſſon or Chapter out of one of the 4 *Evangeliſts*, as the preceding words demonſtrate. And why all Prieſts, Deacons, and Laymen ſhould ſtand up together at the reading of that we now uſually call the *Goſpel*, becauſe taken out of the *Goſpel*, rather then at the Second Leſſon or Chapter being the *Goſpel* as much as it, or at the Reading of the *Goſpel* only, rather then of the *Epiſtle*, (which is part of the (*c*) *Goſpel, and new Teſtament*, as well, as much as any Chapter or part of a Chapter taken out of the 4 *Evangeliſts*) or any other part or Chapter of the Old or New Teſtament, being all alike, ſacred, Canonical, and to be read, heard, embraced, believed, obeyed, with the like attention, reverence, devotion, affection, faith; no ſober Chriſtian or Divine can render any ſolid convincing reaſon. 3ly. This Conſtitution, *enjoyned all to riſe up with great ſilence*; When now all riſe up with a loud voyce, ſaying, *Glory be to thee O Lord*; quite contrary thereunto. 4ly. The Texts produced out of *Deut.* 5. 31. c. 27. 12, 13. to juſtifie this ſtanding up *at the Goſpel*; are meant only of reading the Law; at which all now uſually kneel on their knees, not ſtand up; which is very prepoſterous and oppoſite to theſe Texts.

(*c*) 1 *Theſ* 1. 5. c. 2. 2, 4, 8. *Gal.* 1 6 c. 2. 2, 5, 7. *Phil.* 1. 5, 12, 17, 27. c. 2. 22. *Col.* 2. 5. 2 *Theſ.* 2. 14. 1 *Tim* 14, 6, 59. *Rom.* 1. 15, 16, 17. c. 2. 16. c. 15 16, 29. c. 16. 25. 1 *Cor.* 4. 1 5. c 3. 17, 18. 2 *Cor.* 4. 3, 4. *Heb.* 4. 2.

Others attribute the Original of ſtanding at the *Goſpel* to (*f*) *Pope Anaſtatius* the 1. (or *Athanaſius*, as ſome ſtile him) about the year of our Lord 404, who thus decreed its future uſe; *Significaſtis, quoſdam ſacerdotes in Eccleſia, quando leguntur Evangelia ſedere, & Domini Salvatoris verba* non ſtantes, ſed ſedentes audire, *& hoc per majorum traditionem ſe accipiſſe narrant; quod ut, nullatenus deinceps fieri ſinatis, Apoſtolica authoritate mandamus. Sed dum ſancta Evangelia in Eccleſia recitantur*, Sacerdotes et cæteri omnes præſentes, non ſedentes, *Sed venerabiliter curvi in conſpectu ſancti Evangelii* ſtantes, Dominica verba intente audiant, et fideliter adorent. If this Decree be not forged (as moſt of this Nature are) yet I ſhall obſerve from it, 1. That a Pope

(*f*) 1 *Gratian de Conſecratione diſtinct* 2. *Surius Concil. Tom.* 1. *p.* 518. *Thomas Waldenſis, Doctrinalis, Tom.* 3. *Tit.* 4. *c.* 32. *ſect.* 3. *f.* 66, 67. *Gulielmus Durantus Rationale Divinorum, l.* 4. *c.* 5. *de Evangelio Centur. Mag.* 4. *Baronius, Spondanus, and others.*

was the first Author, Broacher of this Ceremony. 2ly. That it was not used before his time. 3ly. That certain Priests used to sit, not stand, at the reading of the Gospels; and that they received this practise by tradition from their Ancestors, which the Pope denyed not, yet decreed the contrary by his own Papal authority, without advise of any Synod or Council. 4ly. That he peremptorily prohibits any to sit, and commands all (whether Priests or People) to stand during all the reading of the Gospel, though aged, weak, lame, sickly: in which Cases *Waldensis*, *Durantus*, and others grant, *they may sit down when they are unable to stand, or weary of standing up*, notwithstanding this Decree. 5ly. That the Gospels (in the Plural, not singular Number) here intended, are not those we now call Gospels; but any Lessons or Chapters whatsoever read in the Church out of the four Evangelists or New Testament. Therfore to confine it only to that now stiled the Gospel, not to any other Chapter, Lesson read out of the Gospel, is to contradict this Popes Decree. 6ly. That the end why they are commanded to stand at the Gospel was, That they might more attentively hear and attend to it; which reason, as it is good and laudable, so it holds as well at the reading of the Epistles, 10. Commandements, Psalmes, Chapters out of the Old Testament, or any other Texts of Scripture, Lessons taken out of the four Evangelists, as at the Gospels, at which all should equally stand, as well as at these Gospels. 7ly. If any stand upon this account, *to adore the Gospels*, or yield them more reverence, attention, adoration than other sacred Scriptures, (of equal authority with them) as the last clause of the Decree intimates; it is doubtelesse not only a Superstitious, but irreligious practise, contrary to the Gospel and these sacred Texts, 2 Tim. 3. 16. 2 Pet. 1. 10. Mar. 12. 14. John. 5. 39. Acts 17. 2, 11. c. 18. 28. Rom. 1. 2. c. 10. 11. c. 15. 4. c. 16. 25, 26. 2 Tim. 3. 15. 8ly. It is observed of our Saviour himself, Lu. 4. 16. that *comming to Nazareth*, as his Custom was, *he went into the Synagogue on the Sabbath day*

day, and stood up to read, not the Gospel or any of the four Evangelists, (then not written) but the *Book of the Prophet Isaias*; out of which when he had read this Text standing; *he closed the Book, gave it again to the Minister, and* sate down, *and preached to the People in the Synagogues, who all fastned their eyes on him*, v. 20, 21. &c. Moreover we read of Christ, Mat. 13. 2. c. 15. 29. c. 24. 3. Mar. 4. 1. c. 13. 3, &c. Lu. 5. 3. Jo. 6. 3. c. 8. 2. that when he taught, *or preached the Gospel to the People*, or his Disciples, he usually sate down, not stood up, whence he useth this expression, Mat. 26. 55. *I sate daily with you teaching in the Temple, and ye laid no hold on me.* How then this Popes Decree can well stand with our Saviours own practise, let the Impartial judge.

Gulielmus Durantus in his *Rationale Divinorum*, l. 4. Rubrica, *de Evangelio*, writes thus of the original of standing up at the Gospel, and the reasons of it, and other Ceremonies accompanying it: *Sanè Evangelium stando, & non sedendo auditur, sicut statuit* Anastatius Papa, *de* Consecr. Dist. 1. Apostolica, *ut ad Prælium pro Christi fide servandâ promptitudo notetur*, unde Lu. 22. *Qui non habet gladium vendat tunicam & emat illum. Et ex quo standum est, apparet, quod nec jacere, nec appodiare debemus Evangelium audiendo. Reclinatoria ergo tunc relinquuntur, ad notandum, quod non debemus confidere in principibus, nec sustentare in terrenis, quia, vanitas vanitatum & omnia vanitas dixit Ecclesiastes. Et secundum ipsum* Anastatium, *stantes curvi manere debemus, ut humilitatem quæ à Domino docetur etiam corpore* demonstremus. *Auditur etiam Evangelium in silento, quia omnia soluta sunt in Evangelio quæ in Lege & Prophetis promissa erant. Deponuntur etiam tunc baculi & arma. Primo, ne imitemur Judæos in conspectu crucifixi arundines & arma ferentes. Secundo, ad notandum quod Christo prædicante omnes legales observantiæ quæ per baculos significantur, depositæ sunt. Tertio depositio baculorum & armorum humilitatem notat, & Christianæ perfectionis esse non se vindicare sed Domino reservare vindictam.* And then he proceeds to sundry other Ceremonies, Customes, Crossings

of the Body in several places, and antique gestures which Priests and Prelates are to use in reading the Gospel, fitter for the Stage than the Church or Gospel, and to provoke Laughter than Devotion.

It seems this Custom of standing at the Gospel began of late to be discontinued or neglected even by Popish Priests and Laicks; whereupon the (f) Popish *Council of Rhemes* in *France*, Anno 1583. re-inforced it by this Canon; *Dum legitur Evangelium, vel Præfatio*, omnes assurgant; Let all stand up whiles the Gospel, or Preface is read.

f Bocbellus, Decreta Eccles. Gal. l. 1. Tit. 7. c. 115 p. 72.

This Ceremony or Gesture of Standing, is likewise customarily used by most at the respective rehearsing of the Creeds, commonly called the *Apostles*, *Nicene*, and *Athanasius* Creed, though not prescribed by any Rubrick, Law of our Church (except only at the rehearsal of the *Apostles Creed*) nor yet by any Popish Canons or Decrees to my remembrance, as standing up at *Gloria Patri*, and the *Gospels* are. If it be only used out of pure devotion, more attentively to hear, mind what is read, or spoken, no prudent Christian can justly censure, but approve it; But if done merely out of Custom, or **because the Creed is the word of the Gospel, according to its sense*, or to distinguish between the recital of the Creed, and other parts of Divine worships, or, to advance the Creeds composed by men out of the Scriptures themselves of Divine inspiration, authority; before the sacred Fountains from whence they flow; or to (g) *stand up for*, or (h) *stand to*, or (i) *stand fast in them* (as we use to speak) more than to any other parts of the (k) Scripture, being all of like sacred inspiration, and Divine authority: it is no ways excusable, much lesse justifiable by any understanding Christians.

* *Quoniam Symbolum verbum est Evangelium quoad sensum, ideo stando illud audire sicut Evangelium & illo dicto signum Crucis facere debemus.* Gul. Durantus, Ratio. Divinorum, l. 4. De Symbolo Rubrica.

g Psal 94. 16. h 2 Chron. 34. 32. i 1 Cor. 16. 13. Gal. 5. 1. 2 Thes 2. 5. k Neh. 9. 2, 5. Deut 27, 12, 13 Ps. 122. 2. Ps. 134. 1. Gen. 18. 22. Lu. 4. 16. 1 Kings 8. 14, 15. Lu. 18. 11, 13 Rev. 7. 9.

To close up this Discourse touching *standing* up at *Gloria Patri*, Gospels and Creeds, it is unquestionable, that the posture of standing up is in it self indifferent; and *may be* (k) *lawfully used in any part of Divine publick worship*; so as it be not done out of singularity, opposition to decency and order, or for superstitious or unwarrantable

able grounds, but only to raise up our drowsie bodies, hearts, spirits more attentively, fervently, devoutly to read, hear, pray, and discharge that part of Gods worship wherein we use it. The Primitive Christians, and Universal Church for above Eight hundred years after his Nativity, in memory of Christs resurrection, did use to pray on all Lords dayes, and between *Easter* and *Whitsontide*, and worship God *standing*, not *kneeling*, nor *bowing their knees at all when they prayed or worshipped*; which they prescribed; prohibiting *kneeling* on these days by sundry Councils, and reputing it a kinde of crime or impiety: whence they stiled their Meetings on the Lords day, *Stationes*, *à stando*; Stations from this their *standing* at them; and the Christians of those times *Stationarii*, as (*a*) *Tertullian*, (*b*) *Cyprian*, the *Council of Nice*, Can. 20. the 6. Synod of *Constantinople* in Trullo. can. 90. the Synod of *Towers* under *Charles* the Great, can. 37. the Council of *Aquisgrane* under *Ludovicus Pius*, c. 47. the Century writers, Cent. 3. cap. 6. col. 153. & Centur. 3, 5, 6, 7. c. 6. with sundry others attest. From whence it is apparent, 1. That they held this gesture of Standing lawfull, and that they stood at the reading of the Psalmes, Epistles, and all Lessons out of the Old Testament, as well as at the Gopels, making no distinction between them. 2ly. That they received the Lords Supper standing, not *kneeling*. 3ly. That they never bowed their knees or heads at the Name JESUS, when ever read or heard; first introduced by (*d*) *Pope Gregory the 10th.* about the year 1272. who restrained the use of it only to *the celebration of the Masse*, and never practised before his time for ought appears by Ecclesiastical Historians, Fathers, Councils, or Decretals of Popes themselves. Yet notwithstanding this antient universally received Custom of the Church, though ratified by sundry Councils, of praying, performing all parts of Gods publick worship, only standing, not kneeling, on every Lords day, and between *Easter* and *Whitsontide*; is long since quite laid aside in all, or most Christian Churches;

a *Tertullian de Corona Militis*; *lib. De Jejunio lib. ad Uxorem, l. 2. & Apologeticus. See La Cerda & Beatus Rhenanus Ibid.*

c *Sermo de Oratione & Pamelius. Ibid.*

d *Surius Concil. Tom. 1. p. 347. Tom. 2. p. 1052. Tom. 3. p. 277.*

e *Sexti Decret. l. 2. Tit. 23. c. 2. See my Appendix to Lame Giles his Halting.*

ches; and therefore the use of *Gloria Patri*, Of standing up at it, and at the Gospels and Creeds, not so antient nor universal, nor grounded on so good reasons as these Stations, (together with the late cringing and bowing at the Name JESUS) may now with much more reason be set aside and discontinued for our Churches Peace, Settlement, and Unity in Gods worship.

SECT. IV.

Of the use of White Surplisses, Rochets, *and other Episcopal and Sacerdotal* Consecrated Vestments *in the Celebration of Divine Service and Sacraments in Churches.*

THe last thing I shall examine, is the pretended necessity, decency or expediency of Bishops, Ministers, Deacons, Scholars, Choristers wearing of white Surplisses, Rochet, and other sacred Vestments, Habits, Ornaments in the celebration of Divine service and Sacraments, (which many have formerly, and now of late over-rigidly contended for, refusing to admit such into Fellowships or Orders, who out of scruple of Conscience refused to wear them, and silencing, depriving many godly, orthodox, painfull, learned preaching Ministers, who could not in judgement or conscience submit to use them.

a Gen. 3. 21. c. 9 23. 2 Chron. 28. 15. Nat. 25. 36, 38, 43, 44. Can 2. 15, 16. Rev. 3. 18.
b Hag 1. 6. 2 cor. 11. 27. Job 31. 19.
c Rev. 21. 2. Isay 61. 10.
1 Tim. 2. 9, 10.
1 Pet. 3. 3, 4, 5

Not to enter into any General discourse concerning the several uses of Apparel, as 1. *To* (a) *cover our nakedness.* 2ly. *To* (b) *keep our Bodies warm, and defend them from cold, heat, rain, winds, tempests.* 3ly. *to* (c) *adorn our Bodies*

Bodies in a modeſt, decent, comely manner; without laſciviouſneſs, prodigality, or fantaſtickneſs. 4ly. *To* (d) *diſtinguiſh the Male and Female Sexes, and ſome Ranks, Callings of men from others of a different degree, or Profeſſion.* I ſhall only premiſe theſe 13. conſiderations, which I ſuppoſe muſt be acknowledged by the moſt zealous Contenders for theſe Pontifical and Eccleſiaſtical Veſtments, and Habits, without diſpute, when duly pondered.

1. That there is no particular kind, faſhion, form of holy Garments inſtituted or preſcribed by God in ſacred Writ, to Biſhops Miniſters or Deacons in and under the Goſpel, as there was to (e) *Aaron the High Prieſt, and Jewiſh Prieſts and Levites under the Law.*

2ly. That there is no one Text throughout the New Teſtament, nor authentick Teſtimony to prove, that either Chriſt or his Apoſtles, or any Biſhops, Miniſters, or Deacons in the Apoſtles times, (or for ſome hundreds of years after them) were diſtinguiſhed by their * Apparel from other Chriſtians, or Believers; or that they preached, prayed or adminiſtred the Sacraments in any conſecrated Veſtments whatſoever, (much leſſe in ſuch Rochets, Surpleſſes, or other Pontifical Habits, as are now ſo eagerly conteſted for) but only in their ordinary wearing Apparel, the faſhion or colour whereof is no where particularly deſcribed, much leſſe preſcribed in the Goſpel to all or any Miniſters, Biſhops or Deacons. And why ſhould not all Prelates and Miniſters be content to imitate and conform themſelves to their Example, (as they are enjoyned, *Epheſ.* 5. 2. *Phil.* 3. 17. 1 *Pet.* 2. 21.) unleſſe they will be reputed, as in truth they are, *the greateſt Non-conformiſts.*

3ly. The Goſpel being commanded to be preached to all Nations, who were as ‖ different in their Manners, Habits, Faſhions, Cuſtoms, Laws, Ceremonies, Governments, as in their Climates and Languages, it was neither poſſible, convenient nor reaſonable to preſcribe any one ſet-form of Biſhops, Miniſters or Deacons Veſtments, Liturgy, or Adminiſtration of Sacraments to them all, but

d *Deut.* 22. 5. *Eſther* 5. 1. c. 6. 8, 10. *Acts* 12. 21. 2 *Sam.* 13. 18. *Lu.* 7. 25. 2 *Chron.* 18. 9. *See Aretii Problemata Locus*, 120. *De Veſtitu.*

e *Exod.* 28. 2, 3, 4 c. 29. 5. 21, 29. c. 35. 19, 21. c. 42. 13. *Levit.* 8. 2, 30. c. 16 4. 32. *Ezr.* 2. 69. *Neh* 7. 70, 71. *Ezra* 3. 10.

* *Quali genere veſtitus uſi ſunt Apoſtoli, aut alii Chriſtiani, non eſt annotatum. Cent Magd* 3. *cap* 6. *col.* 106.

‖ *See Boemus de Moribus Gentium, Alexandri ab Alexandro, Gen. Dierum; Purchas his Pilgrimage and Voyages Cent. Mag.* 2, 10 13. *cap.* 6.

but to leave them arbitrary and indifferent, with this general limitation, [f] *Let all things be done decently and in order.*

f 1 Cor. 14. 40.

4ly. That though all Qualifications and Duties of Evangelical Bishops, Deacons, (and their *Wives* too) be most fully and particularly set down in the Epistles of *Timothy* and *Titus*, yet there is not one syllable in them concerning the form or colour of their Ordinary or Priestly Vestments, Accounterments; which if so necessary, expedient, decent as they are now pretended, would certainly have there been specified, recommended, or prescribed to all succeeding Bishops and Deacons.

5ly. That the Apostle in this very Epistle to *Timothy* where he most particularly enjoyns the use of publick and private Prayers to Bishops, Ministers, and all other Christians, and the manner how they should perform the same; useth only these expressions, [g] *I exhort therefore that first of all Supplications, Prayers, Intercessions, and Thanksgivings be made for all men, for Kings, and all in Authority, that under them we may live a quiet and peaceable life, in all godlyness and honesty. I will therefore that men pray* **every where**, *lifting up* **holy hands**, (he would doubtless have added, putting on holy Garments, Rochets, Surplesses, Albees, Hoods, &c. had they been necessary, decent, expedient) *without wrath or doubtings: In like manner also that Women adorn themselves with modest Apparel, with shamefastness and sobriety*, (now almost quite out of fashion even in Churches as well as Theatres) *not with broydred or plaited hair, or gold, or pearls, or costly array*, (or spots, or patches, now much in fashion both in and out of Church) *but* (*which becommeth Women professing godlyness*) *with good works. Let the women learn in silence, &c.* This transition from Ministers, Deacons, and mens praying in *every place with pure hands, to womens apparel* (especially in the Church, as the last words evidence) without one syllable of Mens, Bishops, Ministers or Deacons apparel, or Church-vestments, before or after it in this Epistle, or any other, is an unanswerable

g 1 Tim. 2. 1. 2, 3, 8, 9, 10.

argument

argument in my weak judgement againſt the neceſſity or peremptory preſcription of any Rochets, Surpliſſes, or other kind of Veſtments ſince invented, enjoyned by Popes, or Popiſh Prelates, Prieſts, Monks, or any other Prelates, in the celebration of Divine Service, Maſſes, Sacraments.

6ly. That our Saviour himſelf (*b*) *gave this ſpecial charge to his Diſciples*, recorded by two Evangeliſts; *Take no thought for your life, what you ſhall eat, or what you ſhall drink, nor yet for your body* what you ſhall put on: *Is not*, or (*for the*) *life* (is) *more than meat, and the body than rayment?* If then the Apoſtles and Diſciples themſelves were thus ſpecially prohibited to take any thought for their ordinary neceſſary Rayment and wearing Apparel, much more then for any extraordinary, unneceſſary Surpliſſes, Rochets, Canonical or Pontifical Maſſing Veſtments, wherein they preach, pray or adminiſter the Sacraments. Of which Popes, Archbiſhops, Biſhops, Prieſts, Deacons, and Cathedral-men have been heretofore, and ſome now be ſo over-carefull, ſo immoderately zealous, as by *ſundry ſucceſſive Councils, Synods, Canons, Decretals, Injunctions, Rubricks, Cenſures, indiſpenſibly to impoſe, yea force them upon their Fellow-Miniſters and Chriſtians, againſt their judgements, wills, conſciences, or elſe to deprive them of their Miniſtry, Gods publick Ordinances, Sacraments, contrary to this expreſs Inhibition of Chriſt himſelf, whom they highly affront therein.

b Mat. 6. 24, 26. Lu. 12. 22, 23.

* Gratian De conſecrat. diſt. 1. Bochellus Decret. Eccl. Gal. l. 1. Tit. 7. l. 3. Tit. 1. —l. 6. Tit. 17.

7ly. That God by St. *Paul* gives this Divine Precept or Admonition to *Timothy*, and all other Biſhops, Miniſters, Deacons, Chriſtians, (*i*) *Godlyneſs with contentment is great gain, for we brought nothing into this world, and it is certain we can carry nothing out. And having food and rayment* (though ordinary, courſe, mean,) *let us be therewith content.* O that all over-covetous, worldly, pompous Prelates and Clergy-men, would ſeriouſly ponder, believe, practiſe, and preach over this Text by their heavenly world-contemning lives, inſtead of vex-

i 1 Tim. 6. 6, 7, 8.

ing, disquieting, discontenting themselves, and all others, with Law-sutes, Citations, Injunctions, Censures about their Lordly Mannors, Palaces, Temporalties, Pontifical Ornaments, and Priestly Vestments! This would make all to love, honour, reverence them with and from their souls, who now repute them the worldlyest, the proudest, and most avaritious of all men professing Christianity, even when they are departing out of this world, and dropping into their very Graves, if not into a deeper Pit, to the scandal of the Gospel, and their holy Function. Let me only mind them of two conclusions from this Text. 1. That if all Bishops and Ministers ought to be contented with bare necessary rayment, as well as food, then they ought not to lade and cloath themselves with so many superfluous, unnecessary Pontifical robes and Priestly vestments, as now they wear and put on, even in Gods own presence, House, whiles they are discharging their Duties, and performing Divine services unto him; much lesse to force or impose them upon their Brethren and Fellow Ministers, who are and would be content with their ordinary Garments, without these superfluities, and are highly discontented, that they are enjoyned to put them on against this Precept, the forecited Texts, yea the very dictates of their own Judgments and Consciences. 2ly. That they must speedily leave all their worldly Temporalties, Episcopal robes, Priestly vestments behind them, and shall neither carry them hence into their Graves, much lesse to Heaven, or another world; why then should they either trouble themselves with them, or their Fellow-Ministers & Christians about them, who take no contentment in them, and desire to officiate and serve God in their Ministry without them.

8ly. (Which is most observable,) That when Christ himself commissioned and sent forth his Disciples to *preach, teach, and discharge their Ministerial function,* he expresly enjoyned them among other things, (*k*) not to provide, take, or put on two Coats, *Neither to have*

k Mat 10. 13, 10. Mat. 6. 9. Lu. 9. 3.

two

two Coats a piece, as being an impediment to their preaching and Ministry. In obedience to which command, the most laborious preaching Gospel-spreading Saint *Paul*, whiles he was travailing from Country to Country, and City to City, to preach the Gospel, **left his Cloak at Troas with Carpus*, as a cumbersom impediment to his Ministry, which he sent for after he was Prisoner at *Rome*, when he could no longer walk abroad to preach. With what colour then of Piety, Decency, Expediency or Necessity, can Popes, Patriarks, Metropolitans, Arch-Bishops, Bishops, when they go to say Masse, read Divine service, preach, baptize, celebrate the Lords Supper, confer Orders, keep Visitations, consecrate Churches, Chapels, Vessels, Vestments, Kings, put on, *adorn and load themselves with* (m) *Miters, Caps, Cassocks, Gownes, Rochets, Surplesses, Copes, Hoods, Stoles, Planets, Palls, Dalmaticks, Pectoral Crosses, Girdles, Colobiums, Chymers, Gloves, Sandals, Handkerchiefs, Scarffes*, without which, by *their own Canons, Decretals, Missals, Pontificals, Processionals, Ceremonials*, they neither may nor must officiate; and enjoyn all Ministers, Priests, Deacons, under severest censures and deprivations, to wear Cassocks on their ordinary Apparel, Girdles, and Gownes upon them, *Surplesses, or Copes upon their Gownes*, and if Doctors and Graduates, Hoods, Scarfes, and Tippets upon them (which hinder and make them unapt to preach or discharge their Ministry) against these reiterated Precepts of our Saviour, recorded by three Evangelists for their own and all other Ministers imitation? or how can they ever answer in the great day of judgement, when they shall appear naked before the Tribunal of our Lord Jesus Christ, their high contemptuous, willful violations of this his sacred Injunction, their hating, reviling, persecuting, rejecting, depriving any of his faithful, painful Ministers, Servants, as Præcisians, Puritans, Non-conformists, Scismaticks, or Fanaticks, only because they will not or dare not in point of Conscience, against the precedent sacred Injunctions

* 2 *Tim* 4. 13.

m *See Honorius Augustodunensis his Gemma Animæ, l.* 1. *c.* 89. 198, *to* 235. *Gratian, caus.* 21. *qu.* 4. *de Consecratione Distinct.* 1. *Gulielmus Durantus, Rationale divinorum, l.* 3. *de Indumentis, Tho. Waldensis, Tom.* 3. *Tit.* 4. *c.* 29. 30 *Pontificale, Ceremoniale Romanum, Missale Romanum, Rubrica Generales Missalis. Bochellus Decret. Eccles. Gal. l* 1. *Tit.* 7. *&* 16. *Tit.* 17. *Dr Reinolds conference with Hart ch.* 8. *divis.* 4. 5. *Thomas Beacon his Catechism. f.* 485, 486. *and comparison of the Lords supper with the Popes Masse. f.* 101. *and* 194.

ctions, conform in every punctilio to those superfluous Vestments, Disguises, which their Fantastick frothy brains have invented, prescribed in Gods worship, against and besides his Word, *and* * *obey God rather then men.*

* *Acts* 4. 19, 20. c. 5. 29.

9ly. That *John* the *Baptist* (our Saviours immediate fore-runner) gave this command to Priests and Clergymen, as well as the People, *Luke* 3. 11. *He that hath two Coats let him impart to him that hath none*; which *John* the *Evangelist*, *Paul* and *James* have seconded in substance, if not in words, 1 *John* 3. 17. *Rom.* 12. 13. *Jam.* 2. 15, 16. Now then can Bishops, Deans, Prebends, Ministers, heap living upon living, and one Coat, Vestment upon another, when so many poor Christians are naked and destitute of clothing, to whom their [n] Lawes, Decretals resolve, *they must not impart any of their consecrated Coats or Vestments, though old and quite worn out, but burn them rather, because fit for, and to be worn by none but sacred persons.* Yea pull off the Coats of their fellow Ministers, and strip them of their Livings, Ministry, because they will not heap Coat upon Coat, and one Vestment upon another, when they are to pray, preach, administer Sacraments, and the Coats of their own poor Stipendary Curates too, who discharge their duties and take all the pains in their Commendaes, Appropriations, Pluralities, Benefices on which they are for the most part Non-resident, by allowing them such contemptible Salaries as will scarce provide them Cloaths, much lesse a competent subsistance for them and their Families.

n *Honorius Augustodunensis Gemma Animæ l.* 1. c. 237. *Tho. Waldensis, Tom.* 3. *Tit* 4. c. 30. *Sect.* 5, 6. *Gul. Durantes, Rationale Divinorum lib.* 3. *My Signal Loyalty and Devotion p.* 215, 243.

10ly. [o] That *God being no respecter of persons*, and taking no notice of Bishops, Ministers, or *Christians Vestments* in his Worship, Service, but only of their Hearts, Spirits, Graces, Sincerity, Diligence and Fidelity. Yea St. *Peter* himself resolving, *That in every Nation he that feareth God and worketh righteousnesse, is accepted of him*: and St. *James* particularly reprehending Christians, *for having the faith of our Lord Jesus Christ, the Lord of glory in respect of persons, and preferring those who come into their Assemblies with a gold Ring, and goodly Apparel,* (as Archbishops,

o *Rom.* 3. 11. 1 *Pet.* 1. 15. c. 2. 3, 4. *Act.* 10. 34. *Jam.* 2. 1, 10. c. 1. 27.

bishops, Bishops, Deans, Prebends, and other Pompous Clergy-men use to do) and contemning poor Curates, and conscientious humble world-contemning Ministers, *who come into the Church* (to preach, officiate, or celebrate the Sacrament) *in ordinary or vile rayment*; The discriminating of Ministers from other Christians, and Popes, Patriarchs, Arch-bishops, Bishops, Arch-deacons, Deans, Prebends from one another, and from other Ministers, by their different habits, and Sacerdotal Vestments, as more honourable, holy, dear, near, acceptable to God than other inferiour Ministers or Lay-christians, and reputing Sermons, Prayers, Sacraments, preached, made, read, administred in Surplisses Rochets, Copes, and other Church Vestments, more Canonical, holy, decent, acceptable both to God and Men, than those preached, read, celebrated without them, and that those Priests [p] *grievously sin against God*, who officiate without them, is certainly a most grosse, dangerous mistake, dishonourable to God, Religion, Christianity it self, and diametrically contrary to these sacred Texts, and 2 *Tim.* 4. 2, 3, 4, 5.

p *Peccat graviter qui utitur in Missa vestibus non benedictis. Sylvester verbo Missa nu.* 2. *Summa Angelica Missa sect.* 25. *Soto in* 4. *sent. dist.* 13. *qu.* 2 & 4. *Astensis. Tit.* 14. *cap.* 4. *qu. ult. Armilla. verbo Missa, nu.* 6. *Navar. cap.* 25. *nu.* 24. *Thomas Zerulæ Praxis Episcopalis, part* 1. *Tit. Vestimenta Sacra: Missale Pontificale & Cæremoniale Romanum. Bochellus Decreta Eccles. Gal. l.* 1. *Tit.* 7. & *l.* 6. *Tit.* 17.

11ly. That St. *Peter* himself with all the other *Apostles, Elders, Brethren*, assembled in the first Synod and Council under the Gospel, *Acts* 15. resolved upon solemn debate, [q] *not to trouble them which from among the Gentiles were turned to God, with Circumcision*, or any other Jewish Ceremonies instituted by God himself, and to lay upon them *no greater burthen than those Necessary things* comprised in their *Letters* which they *sent and delivered by their Delegates to all the Churches of the Gentiles*, whereof Bishops or Priests Vestments were none; being never reputed *Necessary things* by that Council, or by Christ or any of his Apostles, as Popes, Prelates, and others now repute them. To prescribe, enforce them therefore as *Necessary things*, and to revile, suspend, censure, silence such Ministers, Scholars, Christians, who repute them *Unnecessary* or Superfluous, is to affront, repeal this first Apostolical Council and Decree, and to advance themselves above the Apostles.

q *Acts* 15. 19. 20 28, 29. c. 16, 1, 4.

12ly. That our Saviour himself when he commissioned his Disciples and sent them into all the World to teach all Nations, and preach the Gospel to every Creature, gave them no instruction at all concerning Pontifical or Sacerdotal Vestments, or any other Ceremonies now contested for, but only enjoyned them * *to teach and baptise all Nations, teaching them to observe all things whatsoever he had commanded them*, not their own fancies or decrees, as Popes, Prelates, and too many Ministers do now. Yea, St. *Paul* where he particularly treats of preaching the Gospel, of administring and receiving the Lords Supper, and of Church Assemblies, 1 *Cor.* c. 9. & 11. & 14. *delivered and prescribed to them, only that which he received from the Lord*, without one syllable of those Vestments, Rites, Ceremonies which now infest the Churches unity and peace. Therefore they may and ought to be set aside, by Christs and his Apostles own precepts, practice, who neither enacted nor commanded them to be used in any part of Divine Service or Worship.

* Mat 28. 19, 20. Mark. 16. 15, 16. compared with Eccl. 12, 13. Fear God and keep his Commandements, for this is THE WHOLE DUTY OF MAN, especially in his Worship.

13ly. That Christ himself sharply reprehends all such [r] *who teach for Doctrines, the Traditions and Ordinances of men*: yea his Apostles, Apostolical Elders and Brethren in their first *Council*, blamed those Ceremonial Ministers who went out from them and taught the Brethren and converted Gentiles, (s) *that they ought to be circumcised, and keep the Law*; thereby *troubling them with their words, and subverting their souls*, because they gave them no such Commandement. Till therefore Popes, Archbishops, Bishops and Prelatists can shew or produce an expresse command from Christ or his Apostles, for the use of Surplisses, Rochets, Palls, with other Pontifical, Sacerdotal Vestments, in time of Divine Service, Preaching and Sacraments, they have good grounds and reason to lay them quite aside, and no longer to contest for, much lesse impose or enforce them upon any Ministers, Scholars, Christians, as they will avoid Gods, Christs, and their heavy displeasure, censure.

r Mat. 15. 9. Col. 2. 20.

s Acts 15. 1, 2, 24.

These

These Scriptures and reasons premised, I shall in the next place proceed to shew the true Original, prescription, use of Surplisses, Rochets, and other Vestments in Divine Offices, Churches; then answer the Arguments, Reasons produced for their use and continuance.

It is ingeniously acknowledged by (t) *Alcuinus de Divinis Officiis*, c. 38, 39. (u) *Honorius Augustodunensis*, *Gulielmus Durantus*, (x) *Thomas Waldensis*, some (y) *Popish Councils*, and the very *Roman Pontifical and Missal*, That *white Surplisses, and other Pontifical, Sacerdotal Vestments under the Gospel, were originally assumed from Aaron, and the Levitical Priests garments under the old abolished ceremonial Law.* But who first invented, or enjoyned them to be worn in time of Divine service, Masse or Administration of Sacraments, they do not mention, but only the various mystical significations, groundlesse grounds, and frantick reasons of their several institutions. I finde in a spurious *Decretal Epistle* attributed to (z) Pope *Stephen*, Anno Christi, 261. this general Clause concerning Priests Vestments, *That the Garments wherein Priests and other Ministers of the Church ought to celebrate Divine service, and minister unto the Lord, ought to be consecrated, and decent, and applyed to none other use, nor yet to be worn or touched by any but sacred Persons.* But what these Vestments were he particularly defines not. If Surplisses, or white Rochets, as some conceit, then they ought not to be touched by Scholars, Choristers, Singing-men, and others who are no consecrated Priests, nor in sacred Orders, as they are now in Cathedrals, and some Colledges in our Universities, against this Popes and other his Successors Decrees. This Decree the Century Writers stile, *idle, superfluous, altogether disagreeing with the word of God, and savouring of the mysterie of Iniquity*; *Flaccus Alcuinus*, *De Divinis Officiis*. c. 38, 39, 40. *Bochellus Decret. Eccles. Gal.* l. 1. Tit. 7. l. 6. Tit. 17. *Honorius Augustodunensis* in his *Gemma Animæ*, l. 1. *Gulielmus Durantus*, *Rationale Divinorum*, l. 3. *Tho. Waldensis*, Tom. 3. tit. 4. cap. 29, 30. *Francis-*

t *Gemma Animæ*, l. 1. c. 118.

u *Rationale Divinorum*, l. 3.

x *Doctrinalis*, *Tom.* 3. *Tit.* 4. *cap.* 29, 30.

y *Bochellus Decret. Eccles. Gal. lib.* 6. *Tit.* 17.

z *Surius Concil. Tom.* 1 *p.* 253 *Gratian de Consecratione*, *Dist.* 1, 2. *Summa Angelica*, *Tit. Vestis*; *Sylvester. Tit. Benedictio* 1. *Pontificale & Missale Romanum*, *Centur. Magd.* 3. *col.* 246.

cus

cum Zerula Praxis Episcopalis, pars 1. *Pontificale & Missale Romanum*, with sundry others, have large discourses concerning the several sacred Vestments of Popes, Archbishops, Bishops, Deans, Deacons, Priests; and particularly of *Albees* and *Surplisses*. But who first introduced them into Christian Churches is a Question not resolved by them.

The next Authority I meet withall is the Decree of Pope *Eusebius* about the year 309. first recorded by (*h*) *Gratian*, and (*i*) *others* out of him. *Consulto omnium statuimus, ut sacrificium Altaris non in serico panno aut tincto quisquam celebrare præsumat*, **sed in puro lineo vel linteo ab Episcopo consecrato**, *terreno scilicet lino procreato atque contexto, sicut corpus Domini Jesu Christi in Sindone linea munda sepultum fuit.* John 19. 40. Mar. 15. 46. Mat. 27. 59. Lu. 23. 53. But this Decree of his, as it is forged, spurious, repugnant to the *History of that Time*, the *phrase*, *tenent*, *and practise of that Age*, *and superstitious*, as the *Century writers* prove and style it; so the reason produced by the Author of it, why Priests and Clergymen should celebrate the Sacrament of the Altar, not in a silken or died, but in a pure white linnen Garment made of Flax, ingendred out of the earth; because Christs body was buried in linen cloaths, is very absurd.

Had Christ celebrated his last Supper, or preached, prayed in a linen Surplisse whiles he lived, the inference had been tollerable; But since he never did it, for ought appears; and the Evangelists precisely record, that at his (*k*) *miraculous transfiguration only*, *when he went apart up into a high Mountain with three of his Disciples alone from all other company*, *his Rayment* (formerly of another colour) *became shining*, **exceeding white as Snow, so as no Fuller on earth can white them**; and that only till his transfiguration was past: the Argument recoyles upon the Author of this Imposture with great disadvantage. For 1. Christ never preached nor celebrated his last Supper in a white linen Garment or Surplisse whiles he lived; Therefore no Priests, Bishops or Ministers, (who are his * Embassadors, and should imitate his Example)

h De Consecratione dist 1.
i Surius Concil. Tom. 1. p. 311. Centur. Magd. 4. c. 6. col. 480, 1271.

k Mat. 17. 1, 2, 3. Mar. 9. 28, 29.

* 2 Cor. 5. 20. 1 Pet. 11. 23. 1 John 2. 6. Eph. 5. 1. Phil. 2. 5. 1 Pet. 2. 21.

Example) ought to do it after his death. 2ly. Christ did not put on these linnen Garments himself, or to officiate in them; but *Joseph of Aramathea* and *Nicodemus*, wrapped his dead Corps in them to bury it; Therefore Bishops, Priests, Deacons should never put on white Rochets or Surplesses on their backs to preach, pray, or celebrate the Lords supper whiles they live, but only their dead Corps be wrapped up in them when they are interred. 3ly. These white linnen Garments wherein Christs body was wrapped were only his Winding-sheet and Grave-cloaths, not a Surplesse, Albee, Stole or Rochet: neither were they consecrated by a Pope or Bishop, not worn in a Church, but only in a *Sepulchre*: yea *our Saviour left them lying in his Sepulchre when he rose again*, John 20. 5, 6, 7, 8. and never wore them afterwards: Ergo Bishops, Priests, Deacons, should only wear unconsecrated Winding-sheets, and fine linnen Garments in their Graves when dead; and there leave them when they rise again; not consecrated Rochets, Surplesses, Albees, Stoles in the Church when living; 5ly. Christs body was not wrapped in these linen cloaths in any relation to his Priestly office or function; but only as a mere dead Corps to be interred, it being the usual manner of the Jews thus to bury dead Corps, as well Laymen as Priests: witness *John* 19. 29. (quoted by this Impostor) *Then took they the body of Jesus, and wound it in linnen cloaths, with the spices*, as the manner of the Jews is to bury: compared with *John* 11. 44. So the (*l*) *Nasamones, Graecians, Spartians, Argives, Syracusians, Scicionians*, and other Nations *wrapped the dead bodies of their deceased Friends in white linen cloaths, with spices and balmes and so interred them.* Therefore if this reason be solid, all Men and Women as well Jewes as Gentiles, Pagans as Christians should wear white Rochets, Surplisses, Albees, Stoles in Churches, as well as Popes, Archbishops, Bishops, Priests and Deacons, because they are all alike interred and wrapped in white linnen Grave cloaths, when buried in their Graves.

(*l*) *Alexander ab Alexandro, Genialium Dierum, l.* 3. *c.* 7.

* See Centur. Magd. 2 3. 4. 5. & 6. cap. 6. *De Ritibus circa cænam Domini: & Romanæ Ecclesiæ, & circa Missam.* Dr. Rainolds Conference with Hart ch 8. div. 4. 5.

The * first probable authority in any true Antiquity, for Bishops, Ministers, and Deacons wearing white Vestments in the Celebration of the Lords Supper, is that of *Hierom*, about 410. years after Christ, Advers. Pelagianos. l. 1. c. 9. *Unde adjungis, genera vestium & ornamentorum Deo esse contraria. Quæ sunt, rogo, inimicitiæ contra Deum si tunicam habuero mundiorem? si Episcopus, Presbyter & Diaconus, & reliquus ordo Ecclesiasticus in Administratione Sacrificiorum* cum candida veste processerint? *Cavete Clerici, cavete Monachi, viduæ & virgines, periclitamini nisi sordidas vos atque pannosas vulgus aspicerit. Taceo de hominibus sæculi, quibus apertè bellum indicitur, & inimicitiæ contra Deum, si pretiosis atque nitentibus utuntur Exuviis* And in his (n) Commentariorum l. 13. in Ezech. c. 44. *Vestibus lineis utuntur Ægyptii Sacerdotes, non solum intrinsecus sed & extrinsecus,* (he means their Pagan not Christian Priests) *Porro Religio divina, alterum habitum habet in Ministerio, alterum in usu vitaque communi.* Which compared with his former passage, intimates, that some Ecclesiastical Persons did then wear white Vestments, in the Religious publick exercise of their Ministry, and Administration of the Sacraments: which is further evidenced by St. *Chrysostom*, ad (o) *Populum Antiochiæ*, Serm. 60. Wherein he applying his Speech to the Ministers who distributed the Lords Supper to the people, useth this expression, *Hoc vestra dignitas, hæc securitas, hæc omnis Corona*, (to keep scandalous unworthy persons from the Lords Table) non ut albam et splendidam tunicam circumeatis indutí. Which he repeats again in his 83. Homily upon *Matth.* 26. *Hæc est dignitas vestra, hæc stabilitas, hæc Corona præcipua, non ut* tunicam induti candidissimam per Ecclesiam ambuletis. Whence the (p) *Century Writers* observe, *Candidæ vestis meminit tantum obiter Chrysostomus, dum de Sacramenti corporis ac sanguinis Dominici administratione disserit.* From these passages of *Hierom*, and *Chrysostom*, * *Durantus* (q) Mr. *Hooker* and others justifie the Antiquity, use of Surplisses, though they do not positively define these white

n *Tom.* 5. p. 876. D.

* *He writes it of the* Jewish Priests, *not Christian Ministers.*

o *Tom.* 5. *Col.* 338. D. *&* *Tim.* 2.

p *Cent. Magd. Tom.* 5. *c.* 6. *Col.* 652.

* *Rationale Divinorum l.* 3.

q *Ecclesiastical Polity l.* 5. *sect.*

white Garments to be Surplisses; nor can they prove they were constantly and universally used by, much lesse prescribed to all Ministers, Deacons, and Ecclesiastical persons in that age, or some hundreds of years after, by any Oecumenical, National or Provincial Councils. (r) *Gregory of Tours* in the fourth Book of his Histories, c. 60. makes mention of the Arch-deacons putting on the Albe upon the Bishop when he officiated, which some take to be a Surplisse, about 640 years after Christ, but for Bishops or Priests constant use of them by any Canon or Law in that age, I yet remember none. About 700 years after Christ, Pope (*s*) *Sylvester* and other Popes brought in the use of Stoles, Surplisses, with other Priests Massing Vestments by degrees, and soon after turned their Masses and Divine Services, by their manifold disguised Vestments, Ceremonies, Processions, Bowings, Crossings, ridiculous, antique, fanatick innovations, gestures, into a meer Pagentry or Enterlude, as is evident by (*t*) *Ordo Romanus Antiquus de Divinis Catholicæ Ecclesiæ Officiis*, said to be compiled about 800. years after Christ: by Abbot *Alcuinus*, Tutor to *Charles* the Great, *De divinis Officiis*, cap. 38, 39. published about the year 802. where he at large describes the use, original, and reason of instituting the several sorts of Pontifical and Priests Vestments, both under the Law and Gospel, paralelling them and the grounds of their institution together. After whose time I find (*u*) several Canons made in divers Provincial Councils in *France*, for the use of Albees and Surplisses in the Celebration of Masses and Sacraments; the use of them being continued, and successively prescribed in all Popish Churches since that age to this very day, which not only make the putting on or (*x*) *wearing a Surplisse by every Priest in the Act of his Ordination, and of a Rochet, with sundry other Episcopal Vestments and Ornaments upon Bishops, a principal part, badge of their Consecration*, as the *Roman Pontifical* and *Ceremonial* prescribe in their *Rubricks*, but likewise in their *Missals*, *Pontifical* and *Ceremonial* of Bishops, enjoyn set forms

r See Cent. Magd. c. 6. Col. 337.

s Cent. Magd. 7. col. 153, 154

t Bibl. Patrum Tom 8. p. 397, 398, &c.

u Bochellus Decret. Eccles. Gal. l. 1. Tit. 7. l. 3. Tit 1. l. 6. Tit. 17.

x Cent. Magd. 9, 10, 11, 12, 13 &c. cap. 6. Baronii Annales Spondanus, Missale, Pontificale, & Ceremoniale Romanum.

of Prayers and Croſſings to be uſed by Biſhops in the conſecration of, and putting on of Rochets, Albees, and other Trinkets when they are to officiate, or diſcharge their Miniſtry in them; which I ſhall here inſert, that all may diſcern their ſuperſtition and vanity. I ſhall begin with their conſecration of theſe Garments.

* *At the end of* Miſſale Romanum, *Ex Decreto Sacri Concilii Tridentini Reformatum, &c.* Antuerpiæ 1630. *Benedictiones Diverſæ, p.* 101, 102. Pontificale Romanum, *par.* 2. *p.* 357, 358.

* *Benedictio in Sacerdotalium indumentorum in genere.*

℣. Adjutorium noſtrum in nomine Domini. ℟. Qui fecit cœlum & terram. ℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Oremus.

OMnipotens & ſempiterne Deus, qui per Moyſen famulum tuum pontificalia & ſacerdotalia, ſeu levitica veſtimenta, ad explendum in conſpectu tuo miniſterium eorum, ad honorem & decorem nominis tui fieri decreviſti: adeſto propitius * invocationibus noſtris & hæc indumenta ſacerdotalia, deſuper irrigante gratia tua, ingenti benedictione per noſtræ humilitatis ſervitium * purifi-✠-care, & bene-✠-dicere, & conſe-✠-crare digneris: ut divinis cultibus & ſacris myſteriis apta & benedicta exiſtant: his quoque ſacris veſtibus Pontifices, & Sacerdotes, ſeu Levitæ tui induti, ab omnibus impulſionibus ſeu tentationibus malignorum ſpirituum muniti & defenſi eſſe mereantur: tuiſque myſteriis aptè & condignè ſervire & inhærere, atque in his tibi placitè & devotè perſeverare tribue. Per Chriſtum Dominum noſtrum. ℟. Amen.

* *Innovationibus noſtris had been better.*

* *Here they make 3 Croſſes.*

Oremus.

DEus, invictæ virtutis triumphator, & omnium rerum creator ac ſanctificator: intende propitius preces noſtras; & hac indumenta Leviticæ, ſacerdotalis & pontificalis gloriæ, miniſtris tuis fruenda, tuo ore proprio bene-✠-dicere, ſanctifi-✠-care, & conſe-✠-crare digneris; omneſque eis utentes, tuis myſteriis aptos, & tibi devotè ac laudabiliter ſervientes, gratos efficere digneris. Per Dominum noſtrum

Oremus.

Oremus.

DOmine Deus omnipotens, qui veſtimenta Pontificibus, Sacerdotibus : & Levitis, in uſum tabernaculi fœderis neceſſaria, * Moyſen famulum tuum agere juſſiſti, eumque ſpiritu ſapientiæ ad id peragendum repleviſti: hæc veſtimenta in uſum & cultum myſterii tui bene✠dicere, ſancti✠ficare, & conſe✠crare digneris; atque miniſtros altaris tui, quia ea induerint, ſeptiformis Spiritus gratia dignanter repleri, atque caſtitatis ſtola, beata facias cum bonorum fructu operum miniſterii congruentis immortalitate veſtiri. Per Chriſtum Dominum. *R.* Amen.

* Not *Aaron Prieſts, Popes or Biſhops.*

Deinde aſpergit ipſa indumenta aqua benedicta.

Specialis Benedictio cujuſlibet Indumenti.

V. Adjutorium noſtrum in nomine Domini.
R. Qui fecit cœlum & terram.
V. Dominus vobiſcum.
R. Et cum ſpiritu tuo.

Oremus.

DOmine Omnipotens bonarum virtutum dator, & omnium benedictionum largus infuſor, Supplices te rogamus ut manibus noſtris opem tuæ benedictionis infundas, & has Caligas & Sandalia, vel Amictum, vel Albam, vel Cingulum, vel Stolam, vel Manipulum, vel Tunicellam, vel Dalmaticam, vel Planetam divino cultui Præparata, vel præparatum, vel præparatam) virtute ſancti ſpiritus bene✠dicere, ſancti✠ficare, & conſe✠crare digneris, & omnibus eis (vel *eo*, vel *ea*) utentibus gratiam ſanctificationis ſacri myſterii tui benignus concede, ut in conſpectu tui ſancti, immaculati atque irreprahenſibiles appareant, & auxilium miſericordiæ tuæ acquirant. Per Dominum noſtrum Jeſum Chriſtum filium tuum, qui tecum vivit & regnat in unitate ſpiritus ſancti Deus, per omnia ſæcula ſæculorum. Amen.

Deinde aſpergit ea aqua benedicta.

Before and after which follow several Chapters and forms, *De Benedictione Mapparum, seu Linteaminum sacri Altaris, De Benedictione Corporalium, De Benedictione novæ Crucis, De Benedictione Crucis Pectoralis, De Benedictione Imaginum aliorum Sanctorum, De Benedictione vasorum & aliorum vasorum in genere. De Benedictione Tabernaculi sive vasculi pro Ss. Eucharistia Conservanda, De Benedictione Capsarum pro Reliquiis & aliis Sanctuariis includendis, De Benedictione & impositione primæ lapidis pro Ecclesiæ ædificanda, De Ecclesiæ Benedictione seu Consecratione, De Altaris consecratione, De Benedictione Tabaleorum, Vasorum & Ornamentorum Ecclesiæ Altaris consecratorum, De Altaris consecratione quæ fit sine Ecclesiæ dedicatione, De Altaris consecratione, cujus Sepulchrum Reliquiarum est in medio summitatis stipitis, De Altaris portabilis consecratione, De Benedictione Cimæterii, De Reconciliatione Ecclesiæ & Cimæterii, De Reconciliatione Cæmiterii, sinæ Ecclesiæ Reconciliatione, De Consecratione Patenæ & Calicis, De Benedictione Signi vel Campanæ*: (One Consecration and Superstition still engendring another almost in *infinitum* according to Popes and Prelates fanatick devises.) All which traine and beadroll of consecrated particulars must dance attendance on Massing Priests and Prelates, to make their Popish Masse, and divine service compleatly meritorious, that I say not impious, theatrical, ridiculous, and their Bishops, Priests, little different from, if not far worse and more antique than common Stageplayers; as those who seriously peruse their *Roman Pontificals, Ceremonials, Missals*, and *Durantus* his *Rationale Divinorum* cannot but conclude: And therefore should resolve with the Apostle, 1 *Cor.* 13. 11. *When I became a man, I put away* (these) *childish things*, which old childish Prelates, and *bis pueri senes*, over much admire and contend for, as if all Religion and Devotion consisted in such Popperyes.

When all these Massing Utensils are thus consecrated, and these Episcopal and Sacerdotal Garments hallowed by Bishops; yet neither Priests nor Bishops must presume

to

to put any of them on to say Masse, or administer Sacraments, without the use of special Prayers prescribed by, and thus registred in the *Præparatio ad Missam*, prefixed to all the Roman Missals, set forth and revised by Pope *Pius* the fifth, and *Clement* the eighth.

Orationes dicendæ ab Episcopo, quando in Pontificalibus celebrat. Ad Caligas.

Calcea Domine, pedes meos in præparationem Evangelii pacis, & protege me in velamento alarum tuarum.

Cum exuitur * Cappa.

* See *Spelmanni* Glossarium, Tit. *Cappa.*

Exue me, Domine, veterem hominem cum moribus & actibus suis: & indue me novum hominem, qui secundum Deum creatus est in justitia, & sanctitate veritatis.

Cum lavat manus.

Da Domine virtutem manibus meis ad abstergendam omnem maculam immunditiæ: ut sine pollutione mentis & corporis valeam tibi servire.

Ad Amictum.

**Pone Domine galeam salutis in capite meo, ad expugnandas omnes diabolicas fraudes: inimicorum omnium versutias superando.*

* Or *Impone Domine, Capiti meo Galeam Salutis.*

Ad Albam

Dealba me, Domine, & à delicto meo munda me: ut cum his qui stolas suas dealbaverunt in Sanguine Agni, gaudiis perfruar sempiternis.

Ad Cingulum.

*Præcinge me, Domine, cingulo fidei, & virtute castitatis lumbos meos, & * extingue in eis humorem libidinis, ut jugiter maneat in me vigor totius castitatis.*

* Priests mariage would do this better than a Girdle, 1 Cor. 7. 1, 2. 3, 4, 5, 9.

Cum accipit Crucem pectoralem.

Munire digneris me, Domine Jesu Christe, ab omnibus insidiis inimicorum omnium, signo sanctissimæ Crucis tuæ: ac concedere digneris mihi indigno servo tuo, ut sicut hanc Crucem Sanctorum tuorum reliquiis refertam ante pectus meum teneo, sic semper mente retineam & memoriam passionis, & sanctorum victoriæ Martyrum.

Ad

Ad Stolam.

REdde mihi, domine, obsecro, stolam immortalitatis, quam perdidi in prævaricatione primi parentis: & quamvis indignus accedere præsumo ad tuum sacrum mysterium cum hoc ornamento, præsta ut in eodem in perpetuum merear lætari.

Ad Tunicellam.

TUnica jucunditatis, & indumento lætitiæ induat me Dominus.

Ad Dalmaticam.

INdue me Domine indumento salutis, & vestimento lætitiæ, & Dalmatica justitiæ vireunda me semper.

Ad Chirothecas.

CIrcunda Domine manus meas munditia novi hominis, qui de cælo descendit: ut quemadmodum Jacob dilectus tuus, pelliculis hœdorum opertis manibus paternam benedictionem, oblato Patri cibo potuque gratissimo, impetravit; sic & oblata per manus nostras salutari hostiæ, gratiæ tuæ benedictionem merear. Per Dominum nostrum Jesum Christum filium tuum, qui in similitudinem carnis peccati pro nobis obtulit semetipsum.

Ad Planetam.

DOmine, qui dixisti, Jugum meum suave est, & onus meum leve: præsta ut illud portare valeam, quòd possim consequi tuam gratiam.

Ad Mitram.

MItram, Domine, & salutis galeam impone capiti meo: ut contra antiqui hostis, omniumque inimicorum meorum insidias inoffensus evadam.

Ad Annulum cordis.

COrdis & corporis mei, Domine, digitos virtute decora, & septiformis Spiritus sanctificatione circumda.

Ad Manipulum.

MEreat, precor Domine, manipulum portare mente flebili, ut cum exultatione portionem accipiam cum justis.

Orationes

Orationes dicendæ cum Sacerdos induitur Sacerdotalibus paramentis.

CVm lavat manus; Ad Amictum dum ponitur super caput; Ad Albam, cum ea induitur; Ad Cingulum, cum se cingit; Ad Manipulam, dum imponitur brachio sinistro; Ad stolam dum imponitur collo; Ad Capsulam cum assumitur. Are the same with those forecited, which the Bishop useth when he putteth them on.

If these respective Vestments and Prayers be necessary or convenient for Priests and Bishops, then certainly for all other Christians too.

The (*a*) *Roman Pontifical*, in the Title *De Clerico faciendo*, prescribes, that when any Clerk or Clergy-man is to be made, *quilibet ordinandorum habere debet suum* Superpelliticum *super brachium sinistrum, & candelam in manu dextra*: and after their shaving by the Bishop in four places in their heads, and some Prayers, Crosses and Benedictions, (there at large recited) the Bishop sitting with his Miter, and taking in his hand the Surplisse, saith unto them all. *Induat novum hominem, qui secundum Deum creatus est, injustitia & sanctitate veritatis, & mox imponit illud (* Superpelliceum*) cuilibet repetendo, Induat te, &c. immittens usque ad scapulas, & immediate trahens, si unum tantum sit* Superpelliceum, *sicque facit usque ad ultimum, qui eo totaliter induitur.* After which, in the Title *De Minoribus Ordinibus*, follows this Rubrick: *Ordinandi omnes ad quatuor minores Ordines,* esse debent Superpelliceis induti, *cum candela in manu dextra.* And in the Rubrick *De Consecratione Diaconi & Sacerdotis*, it writes, *Eis igitur amictu,* Alba, *cingulo, et manipulo paratis, ac stolam in sinistra manu, et candelam in dextra, ac dalmaticam super brachium sinistrum tenentibus*, &c. the Archdeacon presents them to the Bishop to be ordained. *Post hæc Pontifex accipiens Stolam*, &c. *et Dalmaticam, induit ea quemlibet successivè usque ad humeros, et sic usque ad ultimum, & hoc, si una tantum sit Dalmatica: Si verò quilibet suam habet, tunc singulos sua totaliter induit, dicens cuilibet;*

a P. 11, 13, 30, 32, 38, 39.

libet; *Accipe ſtolam* ✠ *candidam de manu Dei*, &c. *Induat te Dominus indumento ſalutis, et veſtimento lætitiæ, et Dalmatica juſtitiæ circumdet te ſemper, in nomine Domini.* R. Amen.

*Ibid. p 49. 58. Their * Ordination being ended, *in loco convenienti ſacras veſtes deponunt.* So in the Conſecration of a Biſhop elect, among other things, Veſtments for his Conſecration, there are prepared, * 'Item Paramenta omnia 'Pontificalia, coloris tempori & Officio Miſſæ convenien- 'tis, videlicet, ſandalia, amictus, alba, cingulum, crux 'pectoralis, ſtola, tunicella, dalmatica, chiroticæ, pla- 'neta, mitra auriphrygiata, annulus pontificalis, baculus 'paſtoralis & manipulus, &c. Adſunt duo ad minus E- 'piſcopi aſſiſtentes, qui induuntur Rocheto, & ſi ſint regu- 'lares, ſuper pelliceo, amictu, ſtola, pluviali, coloris tempo- 'ri & Officio Miſſæ convenientis, & mitra ſimplici alba, & 'quiſque habeat ſuum Pontificale. After many Prayers, Croſſings, and other ridiculous Ceremonies, 'Epiſcopi 'aſſiſtentes ducunt Electum ad Capellam ſuam, & ibi de- 'poſito pluviali, Acolythi induant illum ſandalia, ipſos 'Pſalmos & orationes conſuetas legente. Deinde tunicel- 'la, dalmatica, caſula, & manipulo induitur, quibus indu- 'tus incedit ad ſuum altare, &c. After which his Miter, Ring, Paſtoral ſtaff are conſecrated, put on, and delivered to him by the Biſhop, with many Prayers, Solemnities, Croſſings, Bowings, Kneelings, Proſtrations, changes of habits, places and antique Geſtures, fitter for a *Stage* than a *Church*. When an Archbiſhop is conſecrated, he hath a *Pall* put on, and ſuperadded to all theſe forecited Veſtments, which muſt be uſed only upon certain ſpecial feaſts and occaſions, put on with the like ſuperſtitious Ceremonies and Formalities, recorded in the *Roman Pontifical*: the ſerious peruſal whereof, and of *Durantus* his *Rationale Divinorum*, l. 3, 4. is ſufficient to make all grave, judicious, ſober Chriſtians, to nauſeate ſuch theatrical diſguiſes and Veſtments, on which grave old Biſhops over-much dote, as little Children uſe to do on their Babies, Toyes and Rattles.

* Pontificale Romanum, p. 57, to 81.

The firſt forein Synod wherein I find the uſe of white Garments and Surpliſſes preſcribed to Prieſts, Canons, Chaplains,

Chaplains, is that held under **Galo* and *Simon* the Popes Legates in *France*, Anno Dom. 1215. which among other Decrees proving the luxury, pride and excesses of Priests Garments; expressly prohibited them to wear Garments of any other colour but *white*; or black, or red, and commanded, *ut sine * Supplicio* (Superpelliceis) *vel tunicis lineis, vel capis clausis extra domos suas de cætero non incedant*; that from thence forth they should not walk abroad out of their Houses without Surplisses, or linnen Coats, or close Hoods: But this Decree relates rather to their ordinary wearing Habits, than to their sacred Vestments, and enjoynes them to wear Surplisses and white Garments as well in their Houses as in the Church; wherefore it adds, * *Nullus permittatur deservire altari nisi in* **Superpelliceo** *vel capa clausa*. After which it subjoyns, *Sacerdos sine Diaconus corporalia sæpe abluat, indutus* **Superpelliceo**, *in vase mundo specialiter ad hoc deputato; omnes verò ablutiones, si fieri potest, in piscina reponantur, vel saltem prima, cætera autem in baptisterio.* Here Priests, and Deacons are made Lawndresses to wash their *Corporals*, arrayed in their Surplisses when they wash them, and the water wherein they wash them must be reserved in a consecrated Cisterne, or in the Font as holy, and one superstition, foppery begetting another, till endlesse, it proceeds further; *Item linteamenta Altaris &* **monumenta Sacerdotalia non nisi a Sacerdote vel Diacono**, *vel aliqua bona matrona vel virgine, sine appositione aliorum pannorum, convenienter, quando opus fuerit abluantur, ita ut munda & nitida conserventur; quia nimis absurdum, sordes esse in vestibus sacris, quæ dedecorent etiam in profanis.* * The like *concerning their washing*, was decreed in the Synod *Ecclesiæ Trecensis* in *France*, Anno 1427. and by other *French* Synods.

* *Bochellus Decret. Eccles. Gal. l. 6. Tit. 7. c. 24, 25 p.* 1020. 1221.

* so Surplices are frequently stiled Therefore *Punishments*, rather than *Ornaments*.

* *Bochellus Decret. Eccl. Gal. l. 3. Tit. 1. De Eucharistia. c.* 32. 15. 62. *See c.* 43, 44, 45.

* *Bochel. ibid. c.* 114, 115, 116, 117, 118.

The next Synod (prescribing the use of Surplisses under pain of Excommunication) in the time of divine service, is the Popish Synod of *Poictiers* in *France* under *Americus*, Anno 1367. which thus decreed, * *Præcipimus sub pœna excommunicationis, quod cum Clerici, seu*

* *Bochel. Decr. Eccl. Gal. l. 6. tit. 17. c.* 31. *p* 1322.

seu Capellani in Ecclesiis parochialibus adstant administrantes cum divina celebrantur, **honeste Superpelliciis sint indúti.**

a *Bochellus Decret Eccles. Gal. l. 3. Tit. 1. c. 5. p. 364.*

The (*a*) *Synodalia Eccleſiæ Trecenſis* in *France*, An. 1427. thus decree the wearing of Surpliſſes by Prieſts, *Attendat etiam Sacerdos vel Clericus miniſtrans in Miſſa, ut ſe habeat honeſtè, & ſi fieri poteſt, capam habeat* **seu Superpelliceum quo ſit indutus, maxime in ſolennitatibus.** They ſubjoyn, if the Prieſts noſe in ſaying Maſſe chance to bleed, and any of the blood fall upon his Surpliſſe, after the blood ſtopped, he is to proceed in his Maſſe, having firſt waſhed his hands in ſilence, *mutatis tamen prius veſtimentis Sacerdotalibus, & pannis altaris, ſi ſint ſanguine maculati.*

b *Bochellus Decret Eccles. Gal. l. 1. Tit. 6 c. 54. p. 60.*

(*b*) *John Damboiſe* Biſhop of *Lingon*, in a *Synod* held in *France*, Anno 1491. made this Decree, That all having Benefices with Cures ſhould wear Surpliſſes at Maſſe, Veſpers, and in the Celebration of all Divine Offices. *Præcipimus omnibus & ſingulis Presbyteris beneficia Curata habentibus aut regentibus ut dum ipſos pro Miſſa, Veſperis, aut aliis officiis Divinis in eorum Eccleſiis Celebrandis aut dicendis intereſſe contigerit*, **ſint decenter et honeſte Superliciis indúti, et ſine ipſis ad Divina Officia publice accedere non præſumant.**

c *Bochellus Decret. Eccles. Gal. l. 3. Tit. 1. c. 78. p. 371. c. 114. p. 378.*

(*c*) *Synodus Synonenſis* in *France*, An. 1524. enjoyns the Prieſt to wear a Surpliſſe when he carries the Sacrament to ſick perſons. *Quotiens contigerit Sacerdotem deferre ſanctam Euchariſtiam ad infirmos*, **habeat Sacerdos Superliceum et Stolam**, *& incedat tàm eundo quàm redeundo uſque ad Eccleſiam in habitu decenti, faciatque ante ſe deferri lumen, & campanulam pulſantem præire.*

d *Ibid. c. 79. p. 381. c. 91. p. 374.*

(*d*) *Synodus Carnotenſis* in *France*, An. 1526. ordained the like in theſe words, *Ordinamus, quod ubi ad infirmos deferendum erit corpus Chriſti. Sacerdos delaturus primum lavet manus, deinde* **induat Superliceum, et ſtolam ſuperponat**, *incedenſque cum honeſtate, reverentia & honore, orationes & preces ad Deum fundat, faciat lumen ante ſe deferri tàm eundo quàm redeundo, & campanulam pulſari.*

The

The Synod of *Paris*, Anno 1557. decreed Surplisses to be worn at Mattins, Masses, publick Prayers, Litanies, Confessions, and at Celebration of the Eucharist, Marriage, and extreme Unction. (e) *Parochi, eorum Vicarii & cæteri Sacerdotes, in divinis obsequiis Missarum Matutinarum & Vesperarum, in supplicationibus publicis, Litaniis & confessionibus* **Supplicits utantur**, *in Eucharistiæ verò Matrimonii, & Extremi Unctionis administratione,* **stolam addant Suppellicitis.** After this (f) *Synodus Aquensis in France*, Anno 1585. made this Decree concerning Clergy-mens wearing of Surplisses and other Vestments, *Clericalis ordinis homines, cum Ecclesiæ versantur quo tempore* **Superpelliceum** *induere non debent, ne sint sine toga exteriori, præsertim horis quibus divina celebrantur, aut populus ad Ecclesiam accedere solet: Nec verò absque ea etiam in Diœcesanis locis, vicis aut pagis prodeant, nisi cum eos pedibus iter facientes viæ difficultas & longitudo aliter cogit,* **Superpelliciis, cum** *Ecclesiæ usus id postulat,* **omnes utantur, quæ non lacera sint, non sordida, et quæ etiam manicas habeant. Superpellicea autem illa quæ manicis carent,** *&* **quæ non Superpelliceorum** *sed* **Mantilium** *nomine potius digna sunt, omnino prohibemus.* *Canonici verò Cathedralium & Collegiatarum, quo tempore Cappa induuntur, ii* **Rocheto induantur sub Cappa. Clerici** *autem* **cum Superpelliceis fuerint induti,** *nullo modo in manibus flores, nec aliud quod statui suo & Ecclesiæ non conveniat, habeant; non vagentur per Ecclesiam, nec deambulent, nec circumcursitent, sed graves semper sint in incessu & statu. Singuli autem præterea præsertim qui in aliquo minorum saltem ordinum sunt,* **propium Superpelliceum habeant, quo etiam in Ecclesia, cui ascripti sunt et alibi, cum ipsi suis fungi muneribus contigerit uti possint.** *Si quis personatus, vestes Clericales aut Monachales, vel ad eorum formam induerit, & is qui eas assumpserit, & is qui accomodarit, graves pœnas subeant. Qui verò Clericus, cujusvis etiam gradus ordinis, dignitatis in aliquo de præmissis* **non obtemperaberit,** *is præter pœnas jam inflictas, aut salutari pœnitentia, aut pecunia, aut suspensione ab ordinum munere, et beneficiorum*

e *Bochellus l. 6. Tit. 17. de vestibus & Dornata Clericorum, c. 20. p. 1020.*

f *Bochellus l. 3. Tit. 17. c. 14. p. 1018, 1019.*

beneficiorum administratione, aut ipsis etiam beneficiis, aut carcere, aut exilio, aut pluribus simul ex iis pœnis, aut gravioribus pro modo culpæ, Episcopi arbitratu mulctetur. Qui iterum in eadem re peccaverit, duplicata pœna pro ratione criminis, ab eodem plectetur.

This Synod likewise decreed, that the Parish Priest who is to carry the Eucharist to sick Persons, do wear a Surplisse, and proceed in this manner, * *Ubi manus laverit, tum* **Superpelliceo, Stola, pluviali ubi potest indutus,** *ad altare genibus flexis oret. Sacerdotes verò cæteri Clericive qui comitantur* **Superpellicem adhibeant.** *Si Canonicorum capitulum sit, cappam vel almutiam, aliudve indumentum, ut illis in choro moris est. Reliqui fideles bini prosequantur capite aperto, & quamplurimi candelis accensis, ac primo loco viri, in quibus scholares sanctissimi Sacramenti præcedant, postremo fœminæ: Omnes, præsertim Ecclesiastici homines, hymnos & Psalmos pœnitentiales, alioqui intima animæ pietate, simul cum Parocho, sed alternatim pronunciant, atque alii etiam religiosi orent.* It likewise adds, * *In celebratione Missæ Sacerdos ne se conferat ad altare, nisi Clericum in decenti habitu, & cum* **Superpelliceo nunquam cum manicis,** *sibi inservientem habuerit*; injoyning the Parish Clerke to wear a Surplisse as well as the Priest.

* Bochellus, l. 5. Tit. 1. c. 79. p 373.

* Bochellus Decreta Eccles. Gal. l. 1. Tit. 7. De celebratione Missæ c 5 p. 60.

This last French Popish Synod prescribes the constant use of Surplisses to all Canons, Prebends, Parish Priests and Curates under several Ecclesiastical and Temporal punishments, with greatest rigour and severity; when as *Ordo Romanus Antiquus de Divinis Officiis, & Missa*, the Roman Pontificals, Ceremonials, Missals, in their Rubricks of saying or singing Masse, prefixed to them, do only enjoyn their use without any penalties Ecclesiastical or Civil expressed in them, to be inflicted on Non-Conformists thereunto.

For the use of Surplisses in our *British* Churches, during the *Britons* or *Saxons* times, I remember nothing in Canons or Histories; only our *Alchuinus*, Tutor to *Charls* the *Great*, *An.* 800. De Divinis Officiis, *c.* 38, 39. writing

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of the several Vestments wherewith Priests were clad in the Old Testament, observes, *Habent etiam nunc Ministri Ecclesiæ Christi superhumerale quod amictum vocamus, quando ad altare ministrant; quod fit ex lino purissimo. Per linum quod ex terra surgitur, & per multos labores ad candorem ducitur, designatur corpus humanum, quod ex terra constat. Sicut ergò linum per multos labores ad candorem reducitur, ita corpus humanum multis calamitatibus attritum, candidum & purum esse debet ab omni sorde peccatorum. Posteà sequitur Pederis, quæ vulgò Alba dicitur; significat autem perseverantiam in bona actione.* After which he mentions the *Stola*, *Dalmatica*, *Casula*, used by *Priests*; and *Pallium Archiepiscoporum*, to distinguish the Archbishop from his Suffragans, subjoyning, *Stephanus natione Romanus ex Patre Labio (ut legitur in gestis Pontificalibus) constituit Sacerdotibus Levitisq; Vestes sacras in usu quotidiano non uti nisi in Ecclesia.* Whether any of these Garments were then used in *England*, or the same with Surplisses for fashion, as colour, I cannot define. The first mention I observe in our Historians of Surplisses and their wearing by that Name, is in the year of our Lord, 1237. the 21. of *Henry* the 3d. where * *Mat. Paris* records, That *Otto* the Popes Legate summoning all the Popish Bishops, Abbots and Clergy to a Council in *Pauls* Church, *London*, to which he went in great Pomp, entering the Church he put on his Pontifical Garments, and among the rest a *Surplisse*, which he thus expresseth: *Pontificalibus se induit, scilicet* Superpelliceo, *et desuper cappa* Chozali *pellibus variis furrata, et mitra; et præcedentibus Archiepiscopis Cantuariensi et Eboracensi cum cruce & cæteris accensis et cum Letania.* The second day the Council being begun, *missi sunt ex parte Domini Regis*, Comes Lincolniensis Johannes, *et* Johannes filius Galfridi, *et* Gulielmus de Raie, Canonicus sancti Pauli, *ut dicto Legato ex parte Regis et Regni inhiberent, ne sibi contra Regiam Coronam et Dignitatem aliquid statuere attemptaret, et remansit ibi, ut hoc observaretur*, Gulielmus de Raie Capa canonica et Superpelliceo,

a Operâ Lutetiæ, 1617. col. 1085, &c.

* Hist. Angl. Tiguri, 1589. p. 431. 432. Londini, 1140.

Superpellices, *aliis recedentibus.* By which it seems the *Canons* sate in this Council in their ‖ *Canonical Caps*, or *Coules* and *Surplisses*, as well as the Popes Legate himself. *Anno* 1247. (the 31. of King *Henry* the 3d. his Reign) *Præcepit Dominus Rex ut omnes Presbyteri Londinienses festive* **vestiti Superpellicitis et Capis**, *cum suis Clericis decenter vestitis, cum vexillis, crucibus et cæreis accensis, die crastina*, viz. *S.* Edvardi *summo mane ordinatè et reverenter convenirent apud S.* Paulum, to accompany the King, Bishops, and Nobles, thence to the Church of *Westminster* in solemn procession to bring the viol of Christs blood, sent to the King from *Jerusalem* (who carried the viol himself from *Pauls* to *Westminster*, under a Canopy) which they accordingly performed; the Masse Priests of that Age using Surplisses in their Processions here in *England*. About the year, 1290. *John Peckham* Archbishop of *Canterbury*, appropriating the Church of *Preston* to the Monks of *Canterbury*, and endowing a perpetual Vicar in it, granted in the *Instrument*, that the Monks, † *Onera reparationis et refectionis Cancelli prædictæ Ecclesiæ de Preston intus & exterius, necnon et inventionis librorum*, **Vestimentorum Superpelliceorum**, *& ornamentorum dictæ Ecclesiæ, quæ per Ecclesiarum Rectores inveniri & reparari debent aut solent, subeant.* Which intimates that Priests and Vicars did then use to wear, and find their own Surplisses, and that by the same Archbishops Provincial Constitutions, who decreed, ‖ *Dignissimus ut Sacramentum Eucharistiæ circumferatur cum debita reverentia ad Egrotos*, **Sacerdoti** *saltem* **indutо Superpelliceo** *gerente orarium cum lumine prævio in lucerna, cum campana, ut populus ad reverentiam debitam excitetur qui ad prosternendum se, vel adorandum saltem humiliter, informatur Sacerdotali prudentia, ubicunque Regem gloriæ sub panis latibulo evenerit deportari*, The original ground of kneeling at, as well as to the Sacrament. This is the 1. Constitution in our English Church I have yet observed, prescribing Priests to wear Surplisses when they delivered the Eucharist, or caried it to sick Persons, on which *Lindwode* hath this Glosse, *Et*

‖ *See Spelman & Gul. Somneri Glossarium Tit. Capa, Cappa. Simeon Dunelmensis Hist Col.* 61.

* *Mat. Paris, Hist. Angl. p.* 713.

† *Chronica W. Thorne. Col.* 2120.

‖ *Provincialis Gulielmi Lindwode, l.* 3. *De Eucharistia, fol.* 180.

sic

sic tolerare potest licet Minister Sacerdotis non sit indutus, Superpelliceo, *licet honestus sit quod ipsius Minister* Superpelliceo induatur *considerata qualitate Beneficii et facultatibus ejusdem.* Which intimates that Parish Clerks should wear Surplisses as well as Priests.

Robert Winchelsie, his next successor in the See of *Canterbury*, as *Lindwode*, or *Simon Islip*, as *John de Aton* records, about the year 1300. decreed, what Popish Trinkets, Books, Ornaments, Vestments should be provided in every Parish Church by the Parishioners, amongst which he enumerates, *Dalmatica tunica & cum Capa de Choro*, tria Superpellicea, unum Rochetum: On which *Lindwode* hath this Glosse, *Tria* Superpellicea *ad usum scilicet trium Ministrorum Ecclesiæ, vizt. Sacerdotis, Diaconi & sub Diaconi. Rochetum, quod differt à Superpelliceo, quia Superpellicium habet manicas pendulas, sed Rochetum est sine manicis, & ordinatur pro Clerico Ministraturo Sacerdoti, vel forsan ad opus ipsius Sacerdotis in Baptizando pueros, ne per manicas ipsius brachia impediantur.* His next Successor *Walter Raynods*, decreed, **That Arch-deacons amongst other things, should take care that there should be in every Parish Church, ad minus duplicia Sacerdotalia Vestimenta* (the one for Lords dayes, the other for holydayes, as *Lindwode* Glosseth it) *& ut honor debitus divinis Officiis in omnibus impendatur, præcipimus etiam,* ut qui altari ministrat Suppelliceo induatur. On which *Lindwode* hath this Glosse, vizt. *Presbytero celebranti assistens, et idem in Missæ tempore ministrans: vel potest intelligi de Sacerdote quovis tempore accedente ad altare ut aliquid faciat vel disponat circa corpus Christi, ut videlicet, illo tempore* sit indutus Suppelliceo, *et juxta communem intellectum die supplicio, i.e. veste linea ad talem usum præparata,* de qua tamen veste non memini me legisse in toto corpore Juris Canonici vel civilis nec etiam in sacra Scriptura: *sit tamen de eo mentio 1. de Eccles. edif. c. ut Parochiani, et potest significare per tunicam Lineam qua induebantur filii Aaron, in veteri lege, de qua legatur,* Exod. 28. *ac finem, sed estimo quod propriè Suppellicium est indumentum de pelli-*

* *Provincialis Gul. Lindwode l. 3. De Ecclesiis edificandis, f. 182 Joannis de Aton Constitutiones Provinciales f. 146 b.*

* *Provincialis Gul. Lyndwode, l. 1. De Officiis Archidiaconi. fol. 38.*

bus confectum, sed in nostro communi usu, intelligatur ut prius dixi.

The use of these Rochets, Surplisses, and other Massing Vestments introduced by Popish Councils & Decrees to celebrate the Masse, & Masse Priests, Prelats officiating in them at their consecrated Altars, (who likewise clad and wrapped up their consecrated Host or Breaden God in a pure white linnen Corporal, by the prescription of the self-same Constitutions, Canons, Missals, Pontificals, Ceremonials, Rituals, which enjoyn Rochets, and Surplisses) continued in our Church till the abolishing of all Romish Masses, Pontificals, Missals, by K. * *Ed.* the 6 and his Parliaments, by *certain steps and decrees* in the 1, 2, 3, 4, 5, and 6. years of his Reign, not without some opposition, and an open Rebellion in *Devonshire, Cornwall, and other places, by Popish Priests and their Confederates.* In the first Edition of the Book of *Common-Prayer*, E. 6. c. 1. not only all ‖ Bowings to, and towards the Altar, and *Hostia*, praying towards the East, standing up at *Gloria Patri*, the Gospels, Creeds, bowing at the Name of JESUS, reading second service at the High *Altar* when there was no Sacrament there administred, with other Ceremonies prescribed by former Masse-books, Breviaries, Pontificals were abolished and left out of the Rubricks, as superstitious, uselesse, offensive, but likewise the wearing of Palls, Planets, Chimeres, Lawn Sleeves, Sandalls, Copes, Hoods, and other Vestments, (except only a Rochet, to be worn by Archbishops, Bishops, and Surplisses only by Priests and Deacons) were totally laid aside as Popish superfluities, or unnecessary Disguises; and it was generally expected by divers zealous Protestants, that Rochets, Surplisses, and square Caps, would have been then likewise taken away upon the same account, being all appurtenances to the Masse, Masse-Priests, and only prescribed by Popes and Popish Missals, Pontificals, Canons, Decretals. But the King and Counsel not holding it necessary or convenient to reform all things together at first,

* See 1 E. 6. c. 1. 2, & 3 E. 6. c. 1. 3, & 4 E. 6. c. 10. 5, & 6 E. 6. c. 1. Fox Acts and Monuments, vol. 2. p. 658, to 670.

‖ See Dr. Corn. Burges his reasons shewing the necessity of Reformation p. 33, 34.

first, but by degrees retained and enjoyned the use of the Surplisse and Rochet, by this Rubrick prefixed to the *Order* for Morning Prayer. *And here is to be noted, that the Minister at the time of the Communion, and at all other times in his Ministration* SHALL USE NEITHER ALBE, VESTMENT, NOR COPE: *but being* Arch-bishop *or* Bishop, HE SHALL HAVE AND WEAR A ROCHET: *and being a* Priest *or* Deacon, HE SHALL HAVE AND WEAR A SURPLISSE. ‖ Mr. *John Hooper* (a learned Divine in great reputation with the People, Lord Protector, and others for his excellent constant daily preaching and piety) being soon after elected Bishop of *Glocester*, scrupling to wear a square Cap, Rochet, Surplisse, and refusing to be consecrated in his *Pontificalibus*, reputing them as TRIFLES, tending rather to SUPERSTITION than otherwise: and learned *Peter Martyr* (then Regius Professor in the University of *Oxford*, though a Prebend of *Christ-Church*, constantly refusing to wear a Surplisse in the Quire there at any time; and in a Letter to a private Friend, *July* 1. 1550. (desiring his judgement concerning *square Caps* and *Surplisses*) declaring, *That though they were things indifferent in themselves, which make no man of themselves godly or ungodly by their use or forbearance; yet he thought it* MOST EXPEDIENT *for the good of the Church, that they and all others of that kind should be taken away when the next opportunity should present it self: because* (where such Ceremonies were so stiffly contended for, *which were not warranted and supported by the word of God*, commonly men were less Solicitous of the substance of Religion, than they were of the circumstances of it. ‖ And *John Alasco*, *Tyrus*, Mr. *John Rogers*, Mr. *John Philpot*, and other learned Protestant Ministers then denying to wear these Vestments, yea decrying them as Superstitious, Popish, Massing attire, altogether as unfit for the Ministers of the Holy Gospel, and Evangelical Bishops, as those other Vestments then abolished; And Mr. *Calvin*,

‖ *Fox Acts and Monuments*, vol. 3. p. 146, 147. Dr. *Heylins History of the Reformation of the Church of England*, p. 90, 91, 98.

‖ *The Beacon*, his comparison between the Lords Supper and the Popes Masse. f. 100, 101, 102, 103. & Catechism, f. 485, 486. in his works.

|| *Excogitavit hæc avaritia quæ se Hypocrescos fuco ad hunc modum vinditat. Nobis Christus unice spectandus est. Quicquid aliter geritur atque ipse gessit, flagitium est De luxu mundi Ecclesiastici justus liber extruandus est siquis digne velit confutare.* Zuinglius, De Canone Missæ Epicherisis operum, pars 1. f. 187.

* *See* Dr. Corn. *Burgess his reasons shewing the necessity of Reformation, &c.* p 33. 34.

p *See* p. 115, to 122, 123, 133, 134, 139, 140, 158, 259, 164. to 269, 174, 175, 176.

|| *Zuinglius*, with other eminent Protestant Divines, quite exploding their use in *forein Churches* and declaring their judgements against them to the *Lord Protector*, *Cranmer*, *Ridly*, and other *Bishops*; thereupon in the Parliament of 5, & 6 E. 6. c. 1. the Common-Prayer-book was revised, amended in sundry particulars, the forecited *Rubricks* expunged, and * *the use of the Rochet, Surplisse, and Vestments* prescribed by the Book of 2, & 3 E. 6. *quite laid aside*, the reason whereof are expressed in the Preface to the Book, why some Ceremonies were continued, and others laid aside, and in the Articles of Religion set forth by *Edw.* the 6th. Anno 1552. Artic. 21. 23. Neither were they actually or legally revived by the Common-Prayer-book revised, corrected ratified by the Statute of 1 *Eliz.* c. 2. that Act injoyning *all* things *to be done* according to the Book of 5, & 6 Ed. 6. and *none other or otherwise*, in which there was nothing concerning these Garments.

What hot, unchristian Schismes, Contests about *Rochets*, *Surplisses*, the *form of Bishops Priests* ordinary Vestments, and Formalities afterwards sprung up between our most zealous Protestant Bishops and Ministers, in the first 7. years of Q. *Elizabeths* reign; you may read at leasure in (p) Dr. *Heylins* late partial *History of the Reformation of the Church of England*, and of Qu. *Elizabeth*, wherein he layes many black aspertions upon K. *Edw.* the 6. himself, his Government, the L. *Protector*, sundry of our godly Bishops, Martyrs, Divines at home, and *Peter Martyr*, *Calvin*, *Zuinglius*, *Alasco*, *Beza*, with other chief Protestant Divines of *reformed Churches* abroad, worthy the *Ferula*. These controversies about *Church vestments*, &c continued all her reign, growing every year higher and higher, every Parliament in her time (as appears by the Journals) being troubled with many Petitions, Bills against them, which the Bishops by their power in the Lords house suppressed; and the world was filled with Books *pro & contra* concerning them; as the Books of Mr. *Cartwright*, Mr. *Udal*, *Penry*, *Martin Mar-Prelate*, *Altare Damascenum*; *A Brief Discourse against the outward apparel*, and

and miniſtring Garments of the Popiſh Church, printed 1578. *A Diſcourſe, whether it be a Mortal Sin to tranſgreſſe the commandements of Civil Magiſtracy, concerning the Apparel of Miniſters. The Declaration of certain Miniſters in* London, *refuſing to wear the Apparel preſcribed.* Mr. *Philip Stubs*, with ſundry more on the one ſide, and Queen *Elizabeths* Advertiſements in the ſeventh year of her Reign, by her High Commiſſioners advice; Archbiſhop *Whitgifts* his Anſwer to the Admonition to the Parliament; and Defence of his Anſwer againſt the Reply of *T. C.* 1574 in Fol. Dr. *John Bridges* his Defence of the Government now eſtabliſhed in the Church of *England*, 1584. Mr. *Rich. Hooker* of the Laws of Eccleſiaſtical Polity, 1593. with others on the other hand evidence.

Neither did theſe unneceſſary, unhappy Controverſies, about Prieſts Veſtments and Ceremonies, which perplexed our Church, and gave great advantage to our Romiſh Adverſaries, expire with Queen *Elizabeth*, but ſurvived, and grew to a heighth at the beginning of K. *James* his Reign; who to ſilence or allay them, appointed a ſpecial **Conference* at *Hampton Court*, between the Biſhops and Non-Conformiſts Party (whereof Learned Dr. *Ranolds* was one) about Reformation of Church matters, *Anno* 1603. which many hoped would have put a period to theſe Conteſts; but inſtead thereof did much increaſe them, through the Biſhops obſtinacy, potency, pride; who refuſing to comply with the moderate, juſt deſires of their Fellow-Miniſters, and Proteſtant Chriſtian Brethren in ſome ſuperfluous Trifles, particularly concerning the wearing of the *Surpliſs*, then, and yet commonly termed **A Ragge of Popery**: ſoon after in their *Convocation* held at *London*, 1603. preſcribed the conſtant wearing of *Surpliſſes*, (and Copes, Hoods beſides) not only to *Cathedral Church-men*, but likewiſe to all Miniſters, Curates reading *Divine Service*, or adminiſtring the Sacraments, in Pariſh Churches or Chapels, and likewiſe to Fellows and Scholars in the Univerſities; (for which there was no former binding Law

* *See the Conference at* Hampton court, *printed* 1604. *p.* 76, *&c.*

nor Canon) by these ensuing Constitutions.

Canon 16, and 17. *In the whole Divine Service, and Administration of the Holy Communion in the Colleges and Halls in both Universities, the Order, Form and Ceremonies shall be duely observed as they are set down and prescribed in the Book of Common-Prayer*, without any omission or alteration, (even in the fauley old English Translation) all Masters and Fellows *of Colleges and Halls*, and all the Scholars and Students in either of the Universities, *shall in their Churches and Chapels*, upon all Sundayes, Holydayes, and their Eves at the time of Divine Service, weare Surplisses, *according to the Order of the Church of* England, (which had no such Order that I can find before) *and such as are Graduates, shall agreeably* wear with their Surplisses, such Hoods *as do severally appertain to their Degrees.*

Canon 24. *In* all Collegiate and Cathedral Churches, *the Holy Communion shall be administred upon principal Feast-dayes, sometimes by the Bishop if he be present, and sometimes by the Dean, and sometimes by a Canon or Prebendary*, the principal Minister using a decent Cope, *and being assisted with the Gospeller and Epistoler agreeably, according to advertisements published by* Queen Elizabeth, An. 7.

Canon 25. *In the time of Divine Service and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to* wear Surplisses, *saving that all Deanes, Masters and Heads of Collegiate Churches, Canons and Prebends, being Graduates*, shall daily at the times both of Prayer and Preaching, wear with their Surplisses such Hoods *as are agreeable to their Degrees.*

Canon 58. Every Minister *saying the Publick Prayers, or ministring the Sacraments, or other Rites of the Church*, shall wear a decent and comely Surplisse with Sleeves, *to be provided at the charge of the Parish. And if any question arise touching the matter, decency or comelinesse thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such Ministers who are Graduates* shall wear up-

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on their Surplices at such time, such Hoods *as by the Orders of the Universities are agreeable to their Degrees; which no Minister shall wear (being no Graduate) under pain of Suspension. Notwithstanding, it shall be lawfull for such Ministers as are no Graduates, To wear upon their Surplices instead of Hoods, some decent Tippet of Black, so it be not silk.* After which follows this 74. Canon, prescribing the form, species of their ordinary wearing Apparel.

'The true, antient and flourishing Churches of Christ 'being ever desirous that their Prelacy and Clergy 'might be had as well in outward reverence, as otherwise regarded for the worthyness of their Ministry, 'did think it fit by a prescript form of decent and comely Apparel, to have them known to the People, and 'thereby to receive the honour and estimation due to 'the special Messengers and Ministers of Almighty God. 'We therefore following their grave judgement, and 'the antient Customs of the Church of *England*, and 'hoping that in time new-fangleness of Apparel in some 'factious Persons will dye of it self, do constitute and 'appoint, That the Archbishop and Bishops, shall not 'intermit to use the accustomed Apparel of their degrees. Likewise all Deans, Masters of Colledges, Archdeacons, and Prebendaries in Cathedral and Collegiate Churches, (being Priests or Deacons) Doctors in 'Divinity, Law, and Physick, Batchelers in Divinity, 'Masters of Arts, and Batchelers of Law having any Ecclesiastical living, shall usually wear Gownes with standing collers, and sleeves straight at the hands, or wide 'sleeves as is used in the Universities, with Hoods or 'Tippets of Silk or Sarcenet, and square Caps. And 'that all other Ministers, admitted, or to be admitted 'into that Function, shall also usually wear the like 'Apparel, as is aforesaid, except Tippets only. We do 'further in like manner ordain, That all the said Ecclesiastical Persons above-mentioned, shall usually wear 'in their Journeyes Cloakes with sleeves, commonly called

'called Priests Cloaks without Gards, Welts, long But-
'tons, or Cuts. And no Ecclesiastical person shall wear
'any Coif, or wrought Nightcap, but onely plain
'Nightcaps of black silk, Satten, or Velvet. In all
'which particulars concerning the Apparel here pre-
'scribed, our meaning is not to attribute any holiness
'or special worthinesse to the said garments, but for de-
'cency, gravity and order, as is before specified. In
'private houses, and in their studies, the said persons
'Ecclesiastical may use any comely and Scholar-like Ap-
'parel. Provided, that it be not cuts or pincks, and
'that in publik they go not in their Doublet and Hose,
'without Coats or Cassocks; and that they wear not
'any light-coloured Stockings. Likewise poor benefi-
'ced men and * Curates (not being able to provide
'themselves long Gowns,) may go in short gowns of
'the fashion aforesaid.

* *Such are most of our Bishops, Deans, Chapters Curates, to their infamy.*

Those who will take the pains to compare these *Canons* of our Protestant Bishops and Clergy with the Canons and Constitutions of our Popish *Archbishops* foreceited, or *John Peckhams* & *John Stratfords Constitutions*, || De habitu & honestate Clericorum, recorded by *John Aton*, and *William Lyndwode*; the premised Popish French *Synods*, Canons, and sundry others collected by *Laurentius Bochellus*, Decreta Ecclesiæ Gallicanæ, l. 1. Tit. 7. l. 3. Tit. 1. l. 6. Tit. 17. Shall at first view discern that they were almost verbatim taken out of them, and more extensive than they in relation to all Scholars and Students in both Universities, who were never before by any Popish Councils, or Popes Decrees enjoyned constantly to wear Surplisses in time of Divine Service and Sacraments.

|| See Joannis Langecrusius, *de vita & honestate Ecclesiasticorum* l. 2. c. 2, 3, 4.

These Constitutions and Canons (never approved nor assented to by the Lords and Commons then or afterwards assembled in Parliament, but by the King alone under his Great Seal, and so not binding to the Subjects in their Liberties or Freehold, against *Magna Charta*, ch. 29 and sundry other Acts recited in *Rastal*, Tit. *Accusation*, and the *Petition of Right*) instead of allaying, com-

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posing the Spirits, wounded the consciences, and augmented the number of *Nonconformists*, many hundreds of godly preaching Protestant Ministers, Scholars, who could not conform unto them, being thereupon suspended, deprived, and thrust out of their Benefices, Curatships, Fellowships, Scholarships, to their own and their Families ruine, and many learned hopefull Scholars inforced to desert our Universities, decline the Ministry, and betake themselves to other callings, and persons of lesse piety, worth, merit, thrust into their places, the Ministry, by our Bishops and High Commissioners, and some of them imprisoned, fined, forced to forsake the Kingdom, and flie to forein Countries or Plantations, to the great grief and discontent of their People, friends, allies, and moderate Protestants; which occasioned || many new books of Controversie and Apologies on both sides touching Church Vestments, Ceremonies, and many great complaints, animosities against the Bishops and High Commissioners, during all King *James* and King *Charles* late Reigns, till at last they were both suppressed by publick Acts, Ordinances, and ejected by force of Armes in *England* and *Ireland* as well as *Scotland*, which their moderation and prudence in dispensing with these unnecessary Formalities, might easily have prevented, and their rigorous re-inforcing of, or over-eager contending for them against the Letter and purport of his Majesties late pious and gracious Declarations, after so long a discontinuance and universal dislike by all sober-minded men in this time of discontent, may without Gods infinite mercy and miraculous Providence, end in their second subvertion, and future suppression, which they should timely consider, as well for their own preservation, as his Majesties and his peoples general satisfaction, and the Churches publike Peace, Unity, after so many dangerous Schisms, and Convulsions.

|| *See Tho Whetinhall of the Abuses now in the Church of Christ* 1906. *See a Christian and modest offer, &c. and a most indifferent Conference between the Prelates and late silenced Ministers, printed* 1606. *The Lincolnshire Ministers Apology. A Reply to Dr. Mortons general Defence of the three nocent Ceremonies, and Dr. John Burgesse his Answer rejoyned thereunto, and the Authors quoted therein, London* 1641. *Necessity of Reformation, and hundreds more.*

Having given you this account of the true original institution, prescription, progress, forms of consecration, and putting on of these Pontifical and Sacerdotal Vest-

ments in the Churches of Christ, of the principal Papal, Episcopal Decretals, Councils, Canons, that enjoyn them, and Scriptures, Arguments against them, I shall in the next place examine, answer the Scripture Texts, Arguments produced by Popish Prelates, Canonists, School-men and our own Protestant Bishops, Writers, for their use and continuance in the Church, which in my apprehension are very impertinent, weak, contemptible, unable to satisfie any tender Conscience, or judicious sober Christians Judgement, though highly magnified and cryed up with great gravity, seriosity by some Reverend Prelates and Clergy-men, as well as many illiterate Novices.

Argum. 1. The 1. Texts produced for the institution, use of these Priest Garments under the Gospel, are *Exod.* 28. 2, to 43. *c.* 29 5, to 30. *c.* 31. 10. *c.* 45. 19, 20, 21. *c.* 39. 1, 14. *c.* 40. 13, &c. *Levit.* 6. 11 *c.* 8. 2, 13. *c.* 16. 4, 23, 24, 32. *Numb.* 20. 26, 28. *Neh.* 7. 70, 72. *Ezra.* 2. 69. *Ezech.* 42. 14. *c.* 44. 7, 19. Where God *commanded Moses* (the chief civil Magistrate) *to make holy Garments for Aaron the High Priest, for glory and honour, to minister before God in the Priests Office,* (which Garments are there at large described;) *and to make Coats, Bonnets and Girdles for Aarons sons, for Glory and Beauty, and to make them linnen Breeches to cover their nakedness, which should reach from their loynes even to their thighes, and to put them upon Aaron and his Sons when they come into the Tabernacle of the Congregation, or when they come near unto the Altar to minister in the holy place, and to consecrate and sanctifie Aaron and his Sons, that they minister to God in the Priests Office, that they bear not their iniquity and dye. And to take of the blood that is upon the Altar, and put it upon the tip of the right ear of Aaron and his Sons, and upon the great toe of their right foot, and sprinkling the blood and the anointing oyl (there prescribed) upon Aaron and his Sons, and their Garments, and he and they shall be hallowed and their Garments with them. Which Garments being accordingly made by Bezaliel, by Gods prescription, were put upon Aaron and his Sons, who were consecrated by Moses*

Moses, together with their holy Garments, wherein they & the succeeding High-Priests, and Jewish Priests usually ministred to the Lord: whence they were stiled, Priests Garments, and holy Garments, which they were to put on when they ministred to the Lord, and to put off when their ministration was ended, as these Texts at large attest; From whence *Alcuinus* de Divinis officiis, c. 38, 39. *Honorius Augustodunensis*, in his Gemma Animæ l. 1, & 2. *Thomas Waldensis*, Doctrinalis Tom. 3. Tit. 4. c. 29. *De sacris vestibus quibus Sacerdos intrat ad Missam*, *Gulielmus Durantus*, Rationale Divinorum, l. 3. the *Roman Missal*, *Pontifical*, *Ceremonial*, and all who write of Bishops and Priests Vestments under the Gospel, and their Consecrations, * derive both their pattern and legitimation.

* See Dr. Reinolds Conference with Hart, ch. 8. div. 4, 5.

To which I answer, That these Texts are so far from justifying, that they are the strongest Arguments that can be against the Vestments of Priests and Prelates now contended for, upon these several accounts. *Answ.*

1. All and every of these *Aaronical Vestments* under the Law, were particularly invented, prescribed, together with their matter, form, colour, use, by God himself in precise terms, not by *Moses* or *Aaron* and his Sons alone, according to their own fancies. But the Vestments, Garments, Rochets, Surplisses of Popes, Archbishops, Bishops, Priests, Deacons now contended for, were neither particularly invented, prescribed by God himself, or Christ, either in respect of their matter, form, colour, use, directly or indirectly, nor by any one Text in the Old or New Testament, but merely invented, prescribed by Popes, Archbishops, Bishops, Priests, Monks, according to their own vain doting fancies. Therefore no ways justified but condemned by these Texts.

2ly. All these Garments were made, and the constant use of them in Divine services and administrations, punctually enjoyned by Gods special Command, warrant, law, not by Popes, Bishops, Councils, Decretals, Injunctions, Constitutions, Canons, Visitation Articles, alone, as all Pontifical, Sacerdotal Garments, Rochets, Sur-

Surplisses, Hoods, and other such Trinkets are.

3ly. They were all put on *Aaron* and his Sons, and both of them consecrated together, by *Moses* alone, the chief civil Magistrate; not by any Pope, Bishop, Priest or other Ecclesiastical person, who now * only ingrosse and claim the right of ordaining, consecrating all Archbishops, Bishops, Priests, Ministers, Deacons, Ecclesiastical persons, together with the hallowing of their Garments, Rochets, Surplisses; and deem it no lesse than Sacrilege and Usurpation for Kings or Civil Magistrates to ordain or consecrate any of them, or order ought concerning them, but at their requests, and as their Substitutes.

* *See Pontificale Romanum, Caremoniale Episcoporum. My Unbishoping of Timothy and Titus. Bish p Halls Divine Right of Episcopacy and Remonstrance Mr. Sandcrofts Consecration Sermon on Tit. 1. 5. newly printed.*

4ly. These Garments of theirs were different both in matter, kind, form, fashion, from *Roobets, Surplisses Albees, Hoods, Planets, Dalmaticks, Chymeres, Palls, Stoles, Pectoral Crosses, Cassockes, Gownes, Black Silken Girdles, Copes, Miters, square Caps, and other Vestments* now used, contended for by Ceremonial Prelates and Clergy-men. Therfore not warranted but condemned by these Texts.

5ly. These Garments were prescribed to *Aaron* and his Sons to put on only when they went in to the Tabernacle, Altar, Temple, to offer up Levitical Sacrafices and Services unto God; not when they prayed, preached, instructed the people in their several Cities, Synagogues, or in their Kings Pallaces, as these Texts resolve. Therefore no presidents for Bishops, Priests, or Deacons to imitate when they preach, read Prayers, officiate or administer Sacraments in Cathedrals or Parish Churches and Chapels.

6ly. *Aaron* the High Priest and his Successors, with his Sons and Jewish Priests Sacrafices, Priesthood, Altars, Vestments, were all *temporary, typical*, utterly *abolished by the incarnation, passion, sacrifice, resurrection, ascention of our Lord Jesus Christ, (whom they typified, shadowed,)* as inconsistent with, and not fit to be continued under the Gospel; as the Epistle to the *Hebrews, Galatians, Romans, Colossians, Acts* 15. and whole New Testament, all Com-

Commentators on them, Old and New, resolve; especially *Hebr.* 7, & 8, & 9, & 10. Therefore these Vestments may not, ought not to be revived, continued under the Gospel, unlesse we will revive the Aaronical Priesthood, High Priest, Priests, Levites, with their Sacrifices, Altars, Tabernacle, Temple, and all other Levitical Ceremonies, Vestments *in specie*, and renounce both Christ himself, with his Priesthood, Ministry, and the Gospel.

7ly. None were to put on or wear these holy Garments but *Aaron* and his Sonnes, who were all Priests by birth and succession, not election and ordination, as all Apostles, Bishops, Ministers, Deacons were, and yet are; who being none of the Tribe of *Levy*, or Sonnes of *Aaron* by natural generation, can claim no Title by the Law to their Priestly Garments, much less by the Gospel, which thus expresly resolves, *Hebr.* 7. 12, 13. **For the Priesthood being changed, there is made of necessity a change also of the Law:** *For he of whom these things are spoken pertaineth* **to another Tribe, of which no man gave attendance at the Altar, and of which Tribe Moses spake nothing concerning Priesthood.** An unanswerable Text against all Evangelical Bishops, Ministers, Deacons, claimes and pretences (especially being *Gentiles*, not *Jewes* by birth, and Christians by regeneration) to Aaronical, Levitical Priestly Vestments or Ornaments; which Text I desire them all to answer at their leisures.

8ly. If any allege, they onely use these Garments by way of allusion or imitation, not prescription. *Objection.*

I answer, 1. That they have no Precept nor warrant in the Gospel for this their allusion or imitation, but direct *Precepts, warrants, cautions against it, as inconsistent with the Gospel, and Salvation too*, Hebrews 6 & 7, & 8, & 9, & 10. c. 12. 27, 28, 29. c. 13. 10, 11. Col. 2. 14, to the end, Phil. 3. 2, 3. Tit. 1. 10, 11. Gal. 4. 30, 31. c. 5. 1, 2, 3, 4, 11, 12. Acts 15. 2ly. They have no President from the Apostles, or primitive Christians, Churches *Answer.*

* *Exod.* 28. 42. & 39. 28 *Lev.* 6. 10 *c.* 16. 4 23 32. 1 *Sam.* *Ezech.* 44. 17, 19. 2 *Chron.* 5. 11, 12.

for above 300. years after Christ. 3ly. If our Bishops, Priests, Deacons will imitate them in their Garments, it must be in fashion, species, form, end, use, as well as matter and colour, the best, realest imitation. Our Bishops, (or the Pope, who pretend themselves the High Priests Successors, though they can never prove it) must then wear a *Brestplate, ephod, robe, broidered coat, miter, girdle, of the same materials, form* as *Aarons* were. And *our Priests, Deacons, must wear fine linnen Ephods, Breeches, Bonnets, and none but linnen, not* ‖ *woolen Garments on them, whiles they ministe*r, *nor any thing that may cause sweat*; and lay aside all their Surplisses, Hoods, Gownes, Copes, Caps, Cassocks of wool, silk, satin, [illegible]et, velvet, which now they use; else they do not imitate but prevaricate from this president. 4ly. Then none but Bishops, Ministers, Deacons, nor any Scholars in Colleges, Halls, nor Singing-men, Choristers, and others not in sacred Orders, must wear Surplisses, as now they are enjoyned by the * forecited Canons; since none but *Aaron* and his Sonnes alone were to wear these holy Garments.

‖ *Ezech.* 44. 17, 18.

* *Here, p.* 67.

5ly. All these their Garments must be consecrated in the self-same manner as theirs were. 1. By *Moses* the chief Civil Magistrate; not by † Archbishops, Bishops, Priests or Presbyters. 2ly. With sprinkling of blood and holy anoynting oyle upon the Tip of their Ears, Bodies, Garmeves, after they were put upon their Backs, without any solemn Prayers, Holy-water sprinkled, or Crosses made on them, as their Episcopal Vestments, Surplisses, and Albees are now hallowed, not upon their bodies, but before they must wear or put them on.

† *Missale Romanum, Benedictiones diversæ & Pontificale Romanum.*

Upon all which considerations, they must now quite disclaim these Texts of Scripture, and Aaronical, Levitical Garments, as fatally destructive to those they contend for, upon what ridiculous reasons, similitudes, dissimilitudes, and mystical Monkish reasons and mystical significations, you may read in *Alcuinus De Divinis Officiis*, cap. 38, 39. *Honorius Augustodunensis* in his *Gemma Animæ*, lib. 1, 2. & *Gulielmus Durantus* in his Rubrick

brick to his *Rationale Divinorum*, lib. 3. *De Indumentis, seu Ornamentis Ecclesiæ Sacerdotum, atque Pontificum, & aliorum Ministrorum*; which I shall here at large insert in his own words for the Readers information, conviction, reformation, or shame of all over-eager Contenders for these Vestment- and Ceremonies, grounded upon most strange, absurd, fanatick reasons, allusions, and superstitious ridiculous mystical whimsies, frenzies, perversions of Scripture, which all sober Christians cannot but reject with greatest contempt, though insisted on with much gravity and ferosity by some who would be reputed the Chief Fathers, and Pillars of the Church.

IN quotidiano usu non est vestibus sacris utendum, ad notandum, quod sicut mutationem habitus secundum literam facimus, ita & secundum spiritum agamus. Non ergo cum vestibus communis vitæ usu pollutis in sancta sanctorum ingrediamur, sed cum conscientia munda & vestibus mundis & sacris sacramenta tractemus, de Con. di. i. c. 2. Unde Stephanus papa de Con. di. 1. Vestimenta. Statuit sacris vestibus, non nisi in Ecclesiasticis & Deo dignis officiis uti & Ezech. xl. iij. Non sanctificabant populum in vestibus suis. Habet ergo Hiero Religio. divina alterum habitum in Ecclesiasticis officiis, alii in communi usu, ut cuncto populo Christiano exemplum præbeat bonæ conversationis: quatenus loci prius sordes novi Christo fiant homines. Exuit enim tunc sacerdos Veterem hominem cum actibus suis, & induit novum qui secundum Deum creatus est. Per vestes quoque quibus in sacris utimur tantum; non omnia sacramenta fore populo revelanda, intelligimus, xlij. dist. in mandatis. ℣. si q. iij. nolite. Et nota, quod tempore Ludovici Imperatoris filii Caroli magni, Episcopi & Clerici cingula auro texta, exquisitas vestes & alia secularia ornamenta deposuerint. *Gul. Durantus Rat. Divinorum, l. 3.*

Sacræ autem vestes à veteri lege videntur assumptæ, præcepit enim Dominus Moysi, ut faceret Aaron Sacerdoti & filiis ejus vestes sanctas, in gloriam & decorem, ut loti, & sacris vestibus induti fungerentur officio in sacris.

Exo-

Exo. xxviij xxxi xxxv. & xl. c. Docuit enim Dominus Moyſem per. xl. dies facere Pontificalia & Sacerdotalia veſtimenta Sacerdotibus, & Levitis ſuis ornamenta quoque & linteamina : ſed & Maria texuit & fecit illa in uſum miniſterii Tabernaculi fœderis. Et Eccleſiaſti. xlvij. dedit in celebrationibus decus, &c. Quædam tamen ab Apoſtolis ſumuntur, ſed tam illæ quam iſtæ virtutes deſignant, vel myſterium incarnationis. Sane Pontifex celebraturus exuit veſtes quotidianas, & induit mundas & ſacras. Et primo ſandalia calciat, ut ſit memor Dominicæ incarnationis. Secundo, ſibi ponit amitum, ut motus & cogitatus fauces & linguam cohibeat, ut fiat cor mundum ſpiritum rectum percipiens in viſceribus innovatum. Tertio, albam talarem, ut habeat mundiciam carnis perſeverantem. Quarto, ſingulum, ut impetus luxuriæ refrenet. Quinto, ſtolam in ſignum obedientiæ. Sexto, tunicam jacentinam. i. cœleſtem converſationem. Septimo, ſuperinduit Dalmaticam, id eſt ſanctam religionem, & carnis mortificationem. Octavo, Cirothecas ut declinat vanam gloriam. Nono, annulum ut diligat ſponſam, i. Eccleſiam ſicut ſe. Decimo, Caſulam, i. charitatem. Undecimo, ſudarium, ut quicquid fragilitate vel ignorantia peccat ponitentia tergat. Duodecimo, pallium ſupponit, ut oſtendat ſe imitatorem Chriſti qui langores noſtros tulit. Decimotertio, mitram, ut ſic agat quod coronam mereatur percipere æternam. Decimoquarto, baculum, i. auctoritatem poteſtatis, & doctrinæ. Et poſtea tabeta calcat, ut terram deſpicere & amare cœleſtia diſcat. Omnibus autem præmiſſis veſtibus induitur à miniſtris, quia ei ut veſtes induat ſpirituales angeli ſuffragantur, vel quod vicarius eſt Chriſti, cui angeli miniſtrant & omnia ſerviant. Rurſus, pontifex verſus aquilonem aſpiciens, quamvis verſus orientem ſeu verſus altare ſi ſit magis accommodum reſpicere poſſit, tanquam advocatus & pugil cum hoſte pugnaturus antiquo, veſtibus ſacris, quaſi armis induitur, juxta Apoſtolum ut jam dicetur. Primo, ſandalia pro ocreis, habet, ne quid maculæ vel pulveris affectionum

num inhereat. Secundo, amictus pro galea caput contegit. Tertio, alba pro lorica totum corpus cooperuit. Quarto, cingulum pro arcu, sub-cingulum pro pharetra assumit, & est sub-cingulum illud quod dependet a cingulo quo stola pontificis cum ipso cingulo colligatur. Quinto, stola collum circumdat quasi hastam contra hostem vibrans. Sexto, manipulo pro clava utitur. Septimo, casula quasi clipeo tegitur, manus libro pro gladio armatur. De cingulis etiam *aliter dicetur infra. Hæc itaque sunt arma quibus Pontifex vel Sacerdos armari debet contra spirituales nequicias pugnaturus. Nam ut inquit Apostolus: Arma malitiæ nostræ non sunt carnalia: sed ad [illegible]structionem muniminum potentia. Et in alia Epist[illegible] Ephes. vi. c. Induite vos, inquit, armatura Dei, ut possitis stare adversus insidias diaboli. State ergo succincti lumbos vestros, in veritate, & induti lorica justitiæ, & caleiati pedes in preparatione Evangelii pacis, in omnibus sumentes scutum fidei, in quo positis omnia tela nequissimi ignea extinguere & galeam salutis assumere: & gladium spiritus, quod est Verbum Dei. Hæc quidem armatura est præmissa septuplex vestis Sacerdotalis significativa, septiplicis virtutis Sacerdotis; & representativa Christi vestium, quibus indutus fuit ipse passionis, prout infra dicetur. Provideat ergo diligenter Episcopus & attendat studiose Sacerdos, ut signum fine significato non ferat, i. ut vestem sine virtute non portet: ne forte similis sit Sepulchro à foris dealbato, intus vero omni spurcicia pleno. Quisquis, n. sacris indumentis ornatur & honestis moribus non induitur quanto venerabilior apparet hominibus, tanto redditur indignior apud Deum: Pontificalem itaque gloriam non jam honor commendat vestium: sed splendor animarum; quoniam & illa quæ quondam carnalibus blandiebantur obtutibus ea potius quæ in ipsis erant intelligenda poscebant: ut quicquid illa velamina in fulgore auri, in nitore gemmarum & in multimodi operis varietate signabant, hoc jam in moribus actibusque, clarescat: cum & apud veteres reverentiam ipsa significationum species obtineret, &

* *Where he gives other mystical reasons for them.*

apud nos certiora ſint experimenta rerum quam enigmata figurarum, prout hæc & alia in Pontificali, ubi agitur de Epiſcopi conſecratione leguntur. Sic itaque munitus ad certamen cum ſpirituali nequiciæ in cœleſtibus, & pro ſedanda in ſubditos judicis ira ad altare procedit: & per confeſſionem diaboli renunciat Dominio, & ſeipſum accuſat; populus vero quaſi pro ſuo pugile oraturus in profeſtis diebus terræ proſternitur, dum autem ille orationes & alia recitat, quaſi totis viribus cum diabolo pugnat. Dum diaconus in jejuniis ante Evangelium caſulam ſuper humerum replicat, quaſi gladium contra hoſtem vibrat. Dum Epiſtola legitur voce præconis, imperatoris edicta dantur; cantus ſunt tubicinum concentores, chorum regentes ſunt duces exercitum aciem instruentes, quibus laſcentibus alii ſubveniunt. Cantus autem ſequentiæ eſt planſus ſeu laus victoriæ. Dum Evangelium legitur hoſtis quaſi gladio vulneratur: aut exercitus poſt victoriam diſperſus adunatur. Epiſcopus prædicans eſt imperator victores laudans, oblationes ſunt ſpolia quæ victoribus dividuntur. Cantus offertorii, eſt triumphus qui debetur imperatori. Pax autem in fine datur, ut populi quies hoſte proſtrato inſinuetur. Et deinde populus data licentia per ite Miſſa eſt, cum gaudio de victoria & pace obtenta ad propria redit. Celebraturus itaque Miſſam Epiſcopus aut Presbyter, indumentis ſuo ordini congruentibus ſe exornat & veſtium cultui actionis quoque conveniant ornamenta, c. di. rationit. Circa quod notandum eſt quod ſex ſunt indumenta Sacerdotibus & Epiſcopis communia, quia & ſex ſunt in quibus communis Presbyterorum & Epiſcoporum poteſtas conſiſtit. Novem vero ſunt ornamenta pontificibus ſpecialia, quia & novum ſunt in quibus ſpiritualis Epiſcoporum poteſtas conſiſtit. Per hunc ergo communium & ſpecialium indumentorum numerum, communitas & ſpecialitas poteſtatum inter Epiſcopos & Sacerdotes ſignificatur, de quo in parte præcedenti dictum eſt ſub tit. de Epiſcopo. Hoc etenim tam in novo quam in veteri teſtamento legitur conſtitutum, ut Pontifices præter communes veſtes

ſtes habeant ſpeciales, ſed ibi quatuor erant communes, & quatuor ſpeciales prout dicetur ſub tit. de legalibus indumentis, quod ſiquidem ratio miſtica poſtulabat: nam illæ datæ ſunt carnalibus & mundanis, quoniam quaternarius numerus convenit carni propter quatuor humores, & mundo propter quatuor elementa. Hæc autem ſpiritualibus & perfectis data ſunt. Nam ſenarius numerus qui perfectus eſt, quia redditur ex ſuis partibus, aggregatis perfectis convenit. Unde & ſexto die perficit Deus cœlum & terram, & omnem ornatum eorum; ſed & cum in plenitudine tempore ſexta veniſſet ætate, ſexto die ſub hora ſexta redemit genus humanum. Senarius ergo numerus perfectus eſt, quo ſuo ordine numeratus perficitur. Nam cum unum duo & tres dicuntur, ſenarius numerus impletur; vel quia in tribus partibus dividitur, i. in ſexta tertia & dimedia, vizt. in uno duobus vel tribus. Novenarius etiam ſpiritualibus convenit, quia novem ſunt ordines angelorum qui ſecundum prophetam per novem gemmarum ſpecies deſignantur. Quindecim ergo ſunt ornamenta Pontificis, quindecim virtutum gradus ipſo numero deſignantia, quos per quindecim cantica graduum Pſalmiſta diſtinxit. Veſtes enim Sacerdotales virtutes ſignificant, quibus debent Sacerdotes ornari, ſecundum illud propheticum: Sacerdotes tui induantur juſtitia & ſancti tui exultent. Quæ talares dicuntur, quia talus finis eſt corporis, per quod oſtenditur quod non ſufficit opus bonum inchoare niſi ſtudeatur perſeveranti fine compleri, prout ſub ti. de tunica dicetur. Sic ergo noſter Pontifex plura quam octo induit veſtimenta, quamvis Aaron non niſi octo habuiſſe legatur, quibus moderna ſuccedunt, quod ideo eſt quoniam oportet juſtitiam noſtram magis habundare quam Scribarum & Phariſæorum, ut intrare poſſumus in regnum cœlorum. Poteſt etiam dici, quod noſter Pontifex octo habet à capite uſque ad pedes: exceptis veſtimentis pedum & manuum, ſcilicet amictum, albam, cingulum, & ſtolam, duas tunicas, caſulam & pallium: veſtimentum potius pertinet ad noſtrum quam ad Aaron, quia

nostris dictum est, euntes in omnes gentes, &c.

Denique præter præmissas vestes sacris ordinibus & ministris deputatas, est & alia quædam vestis linea quod superpellicium dicitur, quo quibuslibet serviciis altaris & sacrorum vacantes super vestes communes uti debent, prout in sequenti ti. dicetur. Superpelliceum autem propter sui candorem, mundiciam seu puritatem castitatis designat. Juxta illud, Omni tempore vestimenta, id est opera tua sint candida & munda, propter nomen vero suum carnis mortificationem figurat. Dictum est enim Superpellicium, eo quo antiquitus super tunicas pellicias de pellibus mortuorum animalium factas induebatur, quod adhuc in quibusdam Ecclesiis observatur, representantes, qd. Adam post peccatum talibus vestitutus est pelliciis. Tertio, denotat innocentiam, & ideo ante omnes alias vestes sacras sæpe induitur, quod divino cultui deputari innocentiam vitæ cunctis virtutum actibus superponere debent. Juxta illud Psal. Innocentes & recti adheserunt mihi. Quarto, propter sui latitudinem congrue charitatem designat. Unde super prophanas & communes vestes induitur ad notandum quod charitas operit multitudinem peccatorum. Quinto, propter sui formam quod in modum crucis formatur, passionem Domini figurat, quodque illud gerentes crucifigi debent cum viciis, & concupiscentiis : Fiunt autem Superpellicia in quibusdam locis de crismatibus lineis, quæ ponuntur super infantulos baptizatos, exemplo Moysi, qui de purpura & bisso, & aliis à populo in tabernaculo oblatis, fecit vestes quibus Aaron & Filii, ejus induerentur quum ministrabant in sanctis, Exod. xxxix. c. Est etiam & alia vestis quod pluviale vel cappa vocatur, quod creditur à legali tunica mutuata. Unde sicut illa tintinabulis, sic ista simbris infigitur, qui sunt labores & hujus mundi solicitudines. Habet etiam caputium, quod est supernum gaudium, prolixa est usque ad pedes, per quod perseverentia usque in finem significatur. In anteriori parte aperta est, ad denotandum, quod sanctæ conversantibus vita patet æterna

terna seu quod eorum vita patere debet aliis in exemplum, xi. q. iij. non sunt in fine. Rursus per cappam gloriosa corporum immortalitas intelligitur, unde illam non nisi in majoribus festivitatibus induimus, aspicientes in futuram resurrectionem, quando electi depositâ carne binas stolas accipiente i. e. requiem animarum & gloriam corporum. Quæ cappa rectè interius patula est, & nisi sola necessaria fibula insuta, quia corpora spiritualia facta nullis animam obturabunt angustiis: fimbriis etiam subornatur, quia tunc nostræ nihil deerit imperfectioni, sed quod nunc ex parte cognoscimus tunc cognoscemus sicut & cogniti sumus. Quidam autem hæretici garriunt, nusquam reperiri in novo testamento, quod Christus vel Discipuli ejus præmissis vestibus induerentur, reprehendentes nos temere, quia talibus utimur ornamentis, quoniam sicut Jo.ait Dom. surgens de cœna posuit vestimenta sua & postea alia nunquam accepit nisi sua. Nos verò, ut dicunt, plura alia quam vestimus revestimus in missam qua cœnam ipsam imitamur, & Dominus ab his qui volunt ambulare in stolis, nos cavere præcepit, dicens, Cavete à Scribis qui volunt ambulare in stolis; dicunt enim quod hoc facimus ut justiores & excellentiores populis appareamus, contra illud, Vos estis qui justificastis vos coram hominibus, Deus autem novit corda vestra, quia quod hominibus altum est, abhominatio est apud Deum. Error autem iste ex præmissis apertissime confutatur. Legitur quoque Ezech. xlii. & xliv. Cum ingredientur sanctuarium meum & accedant ad mensam meam ut mihi ministrent & custodiant ceremonias meas, vestibus lineis induentur, nec ascendet super eos quicquam laneum. Cum ingredientur atrium exterius ad populum, exuent se vestimentis suis in quibus ministraverant, & non sanctificabant populum in vestimentis suis. Et nota, quod hostiarii, lectores, exorcistæ & accoliti vestibus albis utuntur, videlicet Superpelliceo, amicto, & alba, & baltheo, ut Angelos Dei ministros per castitatis mundiciam imitentur, & eis in carne gloriosa effecta spirituali quasi

in albis veſtibus ſocientur. Inde eſt quod potius lineis veſtibus utuntur, quia ſicut linum multo labore ad candorem perducitur, ſic neceſſa eſt per multas tribulationes ad Regni gloriam pervenire. In concilio Magon. xi. q. 1. Epiſcopus Presbyter, ſtatutum eſt, quod Epiſcopus in ordinatione ſua recipiat orarium baculum & annulum, Presbyter orarium & planetam; Diaconus orarium & Dalmaticam; ſub-Diaconus patenam & calicem, & cum degradantur ea perdunt. Et in Concilio Toletano, xciij. di. Diaconus, in conventu ſtatutum eſt quod Diaconus tempore oblationis tantum, ſcil. quando legit Evangelium, utatur Alba & Dalmatica. Notandum quoque eſt quod veſtes Evangelici Sacerdotis aliud deſignant in capite ſcilicet, in Chriſto; aliudque figurant in membris, quamquam & caput & membra Sacerdotis nomine nuncupantur: ad caput dicit Pſalmigraphus: Tu es Sacerdos in æternum ſecundum ordinem Melchiſedech. Ad membra vero dicit Apoſtolus; Vos eſtis genus electum, regale Sacerdotium. Exponenda ergo ſunt eorum myſteria. Primo ſecundum quod membris, conſequenter ſecundum quod capiti ſcilicet Chriſto conveniunt, prout in quolibet capitulo diſtinguetur. De ornamentis autem & palleis & veſtibus Eccleſiæ vel altaris, in prima parte dictum eſt, ubi agitur de picturis. Porro ſex indumenta Sacerdotibus & Epiſcopis communia ſunt hæc; amictus, alba, zona, ſeu cingulum, ſtola, manipulus, planeta. Novem vero pontificibus ſpecialia ſunt hæc, caligæ, ſandalia, ſuccinctorium, tunica, Dalmatica, Chirothecæ, mitra, annulus, baculus paſtoralis. De quibus omnibus ſingulatim proſequimur, & etiam de ſudario, & de pallio, & de coloribus quibus Eccleſia in Eccleſiaſticis utitur indumentis, & de legalibus indumentis ſive veteris teſtamenti.

After which he proſecutes at large in ſundry diſtinct Chapters, the reaſons of inſtituting each of theſe particular Pontifical, Sacerdotal Veſtments, and their myſtical tropo-

tropological significations, with such frantick, ridiculous conceits, and impious pervertings, wrestings of sacred Scriptures, as would affect all conscientious sober Christians with grief and indignation, and others with more laughter than any Enterlude or Puppet-play. I shall only transcribe this Chapter De *Alba*, or the *white Surpliss*, the Vestment now most in question.

POst amictum, camisiam sive albam Sacerdos induit; quæ membris corporis convenienter aptata, nihil superfluum aut dissolutum in vita sacerdotis aut in eis membris esse debere demonstrat. Hæc ob speciem candoris mundiciam demonstrat; secundum quod legitur; Omni tempore vestimenta tua sint candida. Fit autem de bisso, vel lino, propter quod scriptum est, bissum sunt sanctificationes sanctorum. Est autem bissus linum egyptiacum. Sicut enim linum vel bissus candorem quem ex natura non habet multis tonsionibus attritum acquirit per artem, sic & hominis caro mundiciam quem non obtinet per naturam, per exercitia bonorum operum multis cogitationibus macerata, sortitur per gratiam. Sacerdos ergo secundum Apostolum, castiget corpus suum & in servitutem redigat, ne forte cum aliis prædicaverit, ipse reprobus fiat. Habet autem alba capucium, quod est professio castitatis. Habet etiam linguam, quæ significat linguam sacerdotalem quæ ligat contumaces & absolvit penitentes. Rursus hæc vestis quæ in veteri sacerdotio linea, vel podis grece, seu tunica talaris dicebatur, stricta fuisse describitur propter spiritum servitutis Judæorum in timore. In novo vero larga est propter spiritum adoptionis in libertate quæ nos Christus liberavit. Quod autem aurifrisium & gramata diversis in locis ac variis operibus ad decorem habet, illud insinuat quod propheta dicit in Psalmis, Astitit regina à dextris tuis in veste deaurata circa. varie. Rursus alba cingula stringitur, ut omnis voluptas carnalis astricta intelligatur, dicente Dom. Sint lumbi vestri præcincti. Manicæ quoque tam albæ quam etiam tunicellæ convenienter debent esse strictæ, non minus laxæ, ut labantur & brachia nudentur, habentes in summitatibus aurifrisia, ad designandum aureos torques, quia brachia nuda beati Martini missam celebrantis miraculose decentar operuerunt, prout

in

in ſexta parte ſub ejus feſto docetur. Per albam etiam qua corpus à ſurſum uſque ad deorſum tegitur, ſpes quem ex gratia provenit eccleſiæ deſurſum, & ex meritis eccleſiæ deorſum figuratur. De hac Apoſtolus ad Romas viij. Spe ſalvi facti ſumus. Quia vero uſque ad talos deſcendit, perſeverentiam deſignat, prout tactum eſt prope in prohemio hujus partis. Porro, ſecundum quod capiti, ſcilicet Chriſto, advenit alba quæ eſt lineum veſtimentum longiſſime diſtans à tunicis pellitiis, quem ex mortuis animalibus fiunt, quibus Adam veſtitus eſt poſt peccatum, novitatem vitæ ſignificat quem Chriſtus & habuit & docuit & tribuit in baptiſmo; de quo dicit Apoſtolus; Exuite veterem hominem cum actibus ſuis, induite novum qui ſecundum Deum creatus eſt.

Nam in transfiguratione reſplenduit facies ejus ſicut ſol, & veſtimenta ejus facta ſunt alba ſicut nix, ſemper enim veſtimenta Chriſti munda fuerunt & candida, quoniam peccatum non fecit, nec inventus eſt dolor in ore ejus. Hæc etiam veſtis repreſentat albam veſtem in qua Herodes illuſit Chriſto. Luc. xxiij.

In anſwer to this Popiſh chaff I ſhall only propound the Poets interrogation to the Readers of this irrational *Rationale*,

Spectatum admiſſi riſum teneatis amici?

Arg. 2. I now proceed to their ſecond Scripture reaſon for the uſe of White Surpliſſes and Rochets, which is this, *White, and white Garments are a ſign or badge of holyneſſe, innocence, purity, joy and gladneſſe*, as is evident by *Pſal.* 51. 7. *Iſay* 1. 18. *Dan.* 11. 35. *Rev.* 3. 4, 5, 18. *c.* 4. 4. *c.* 6. 2, 11. *c.* 7. 9, 13, 14. *c.* 19. 18. *Eph.* 5. 25, 26, 27. *Eccleſ.* 9. 8. Therefore Biſhops, Miniſters and Deacons ought to wear White Rochets, Surpliſſes and Albees in time of Divine ſervice and Sacraments. Thus *Alcuinus*, *Honorius Auguſtodunenſis*, *Thomas Waldenſis*, *Gulielmus Durantus*, Archbiſhop *Whitguift*, Mr. *Hooker*, and ſundry other Writers argue.

To

To which I answer, 1. That White is not alwayes a sign, badge of Purity and Innocency, but oft times of Corruption, Defilement, Guilt, & that in the Scriptures, Priests and Prelates account. As 1. in the Case of *Leprosy* (the worst, (*a*) *uncleanest* of all Diseases) *a white scab, spot, skin*, was a sign, symptome, consequent of the plague of *Leprosy*; whence it is recorded of *b Miriam* and *c Gehazi*, when smitten miraculously by *God with leprosy for their Sinnes, that they became leprous*, and went out a **Leper as white as Snow.** 2ly. In the Case of Hypocrisie, especially in false Prophets, Priests and Clergymen, against whom Christ himself gives this description, caution, Mat. 7. 15, 16. *Beware of false Prophets, who come unto you in* **Sheeps cloathing** (which is commonly (*d*) *white*, as *Wool* is) *but inwardly they are ravenous Wolves, ye shall know them by their fruits*; compared with Mat. 23. 2, to 12. Mar. 12. 38, 39, 40. *Beware of the Scribes and Pharisees*, which love **to go in Long-cloathing**, (long * white Surplisses, Gownes, Gaffocks, Cloakes, as Bishops, Priests, Deacons use to do) *which devour widows houses, and for a pretence* **make long Prayers**; *But all their works they do to be seen of men: They make broad their Phylacteries and enlarge the borders of their Garments: And love the uppermost rooms in Feasts, and the Chief Seats in the Synagogues: And greetings in the Market place, and to be called* **Rabbi, Rabbi**: *But be ye not called* Rabbi, *for one is your Father which is in Heaven, and all ye are Brethren.* Which Text our famous Apostles (*e*) *John Wickliffe* and others applyed to the Popish Prelates and Clergy, their Surplisses and Vestments, (*f*) as *Thomas Waldensis*, and others relate: together with that of *Matth.* 23. 25, 27, 28. *Wo unto you Scribes and Pharisees, Hypocrites, for ye make clean the outside of the Cup and of the Platter, but within they are full of extortion and excess! Thou blinde Pharisee, cleanse that first within the Cup and Platter, that the outside may be clean also. Wo unto you Scribes and Pharisees, Hypocrites, for ye are like unto* **whited Sepulchers**, *which indeed appear White* (or beautifull) *outward, but are within*

Answer.

a *Levit.* 13, 38. 44. 45.

b *Levit* 13, & 14

c *Numb.* 12 10. 2 *Kings* 5. 17.

d *Ezech.* 27 18. *Rev.* 1. 24 *Isay* 1. 18.

* *See page* 122. 123.

e *Wickliff Dicalogorum, l.* 4 c. 16, 17. *De Pa. c.* 12.

f *Doctrinalis, Tom.* 3. *Tit.* 4. c. 29. 30.

full of dead mens bones, and of all uncleanneſſe: Even ſo ye alſo (in your long white Surpliſſes and Prieſtly Garments) *appear righteous unto men, but within ye are full of Hypocriſie and Iniquity.* Upon which account *Paul* ſtiles (g) *Ananias a* **whited Wall.** 3ly. Popes and Biſhops themſelves when they degrade any Clergy-man or Biſhop for Hereſie, uncleanneſſe, or any other ſcandalous crime, apparel him firſt in Surpliſſes, Rochets, and conſecrated Veſtments; after which they diſrobe him of them: and when they inflict penance on Adulterers, Adultereſſes, Whores, Bawdes, Whoremaſters, and other ſcandalous, unclean Offendors, they cauſe them to ſtand in **white Sheets** or **Surpliſſes** in the Church before all the Congregation to their ſhame, by way of puniſhment. Whence the Synods under *Gelo* and *Simon* the Popes Legats; the Synod of *Paris* * forecited; and other Authors uſually ſtile a Surpliſſe, **Supplicium**, a **Penance** or **Puniſhment**, becauſe Offendors did Penance in a *Surpliſſe* or White Sheet. Therefore Surpliſſes and white Garments even in Churches are a badge of Guilt, Infamy, as well as of Innocency, purity, and honour. 4ly. St. *Hierome* himſelf, and *Celius Rhodiginus* out of him, cenſure the *wearing of* **white Garments** *by Monks, as a badge of* **Luxury** and *Pride*, not Innocency, purity or humility. And is it not ſo in Biſhops, Prieſts, Deacons, who thereby will not only difference themſelves from, but advance themſelves above Lay Chriſtians; as appears by this Prayer in the *Roman Pontifical*, when they put on their *Surpliſſes*, and Prieſts Veſtments at their ordination, as Clerks, *Omnipotens ſempiterne Deus, propitiare peccatis noſtris, & ab omni ſervitute ſæculari habitum hos famulos tuos emunda, ut dum* **ignominiam ſæcularis habitus** *deponunt, tua ſemper in ævum gratia perfruantur, &c.* And theſe words of the Archbiſhop to the King at the time of his Coronation, when he placeth him in his Throne, (a) *Stand and hold faſt from henceforth that Place, whereof hitherto thou haſt been heir by the ſucceſſion of thy Forefathers, being now delivered unto thee by the Authority*

g *Acts* 23. 3.

h *Degradandus indumentis Sacerdotalibus, ſi Sacerdos ſit, induitur; & ſic de reliquis Ordinibus*, Pontificale Romanum p. 456, to 462. *Fox Acts and Monuments vol.* 3. p. 998, 999.

* *Here, p.* 51, 53.

i *Lib* 1. *Adverſ. Jovinianum.*

k *Antiqu. Lect. l.* 5. *c.*13 *p* 220.

l *Pontificale Romanum, p.* 13.

a *My Signal Loyalty and Devotion of Gods true Saints, &c. to their Soveraigns, Part* 2. p. 287, 179, 190, 231.

Authority of Almighty God, and all the Bishops and Servants of God, (clad in their Pontificalibus) *and as thou feest the Clergy to come nearer unto the Altar* (than others, in their white Rochets, Surplisses,) *so remember, that in places convenient,* thou give them greater honour. Finally if white Garments be a token of Innocency, purity, then *Porters, Carters, Groomes,* Virgins and Country Lasses, who usually go clad in White Frockes, Wastcoats, Garments all the day, week, year long, should be more holy, innocent, pure than Bishops, Priests, Deacons, who wear them only for a few hours in the Church, and are clad in Black Garments only all the day, week, year, which are as *contrary* to *Innocency, purity,* as *white* is unto *black.*

2ly. White is not alwayes a badge, or Garment of Joy, but oft times of Mourning and Grief, as in the Cases of pennance and degradations forecited; and in these ensuing Presidents. *b Alexander ab Alexandro, c Brerus* and *d* others record, that the *Grecians, Spartians, Argivi, Syracusians* used to put on *Albas vestes* white Garments, when they mourned for their deceased Friends and Kings, in which they *followed their Corps to their Graves,* involved usually in *white Winding sheets* and Cere-cloathes; *Plutarch*, and (*e*) *Aretius* out of him informs us, *That the Roman Matrons, mourned in white Garments.* In (*f*) *China* at this day the *Nobles and better sort of Women use to mourn in White array;* The better sort of (*g*) *Turks use to mourn in White;* and in *Japan* White *is a Funeral colour, Black a Festival.* Yea, *h* at this Day the *i* Queens of *France after their Husband Kings decease wear White Garments during their Widow-hood*, in token of Grief and Retiredness: and in many places of *England* when any Maids dye before mariage, other Virgins use to accompany their Hearse to their Graves in *white Wastcoats, Gloves, Riboands;* Therefore white Garments cannot be of themselves, a badge of Joy, Chearfullnesse, Triumph, for then *white Winding-sheets* should be, wherein we all inter dead Corps.

b *Genialium Dierum, l.* 3 *c.* 7.
c *De Moribus Gentium.*
d *Romanæ quæstiones.*
e *Problematum, Locus,* 120. *de Vestitu.*
f *Purchas Pilgrimage, l.* 1. 4. *cap.* 19.
g *Sands Europæ Speculum, Purchas Pilgrimage, l.* 3. *c.* 12.
h *Linschot, l.* 1. *c.* 22 *Purchas Pilgrimage, l.* 5. *c* 15. *p.* 667.
i *Benedicti Aretii. Problemata Locus* 120. *p.* 367. *Gul. Stuckius, Antiquæ conviv. l.* 2. *c.* 26.

3ly. White Garments are no peculiar badge of *Evangelical Bishops* or Ministers of the Gospel, and that only in Divine administrations; For as I never read that Christ or his Apostles, or the primitive Evangelical Bishops, Ministers, Deacons, or for above 350. years after Christ used any such Vestments, Surplisses, Rochets in Divine administrations, which doubtlesse they would have done had they deemed them necessary, decent or expedient; so on the contrary, I read, 1. That the (*a*) *Tapyræ, Bactriani, Iberi,* and other barbarous Nations about *Hyrcania*, compell their Women to wear and walk abroad **Libis Tunicis** in *White Coats*, and *short cut hair*; when as *the Men only wear Black Vestments, and let their Hair grow long.* 2. That the *Romans* in their *Circentian Playes* had 4. Factions, clad in 4. several sorts of coloured Garments, (just like the Popish Priests and Prelates) according to the four seasons of the year; to wit, in *Green-coloured Garments*, dedicated to the *Spring*: in *Rose-coloured Vestments*, devoted to the *Harvest*: in *Violet-coloured*, consecrated to *Winter*: and in *White Garments*, dedicated to *Autumn*, when men (as well as fruits and leaves) usually drop into their Graves. And that the *Romans* used to resort to, and behold their *Playes*, **Toga Candida** in a white Gown or Surplisse, which was no act of Religion, but Pastime. 3ly. That those *who stood for any elective Offices* among the *Romans* were *usually clad in* **white Garments**, from whence they were stiled **Candidati**, as *Celius Rhodiginus* proves at large out of [*d*] *Titus Livius*, [*e*] *Plutarch*, [*f*] *Pliny*, [*g*] *Ulpian*, *Juvenal* and others; which *Candidates* [*h*] *usually bribed the People to gain their Voyces with mony, meat, drink, feasts,* (notwithstanding *many successive severe Lawes made against it*) as too *many Knights,*

a *Strabo, Solinus, Pomponius Mela, Alexander ab Alexandro Gen. Dierum l.5. c 18. f. 191. & Boemus De Moribus Gentium.*

b *Alexander ab Alexandro Gen. Dierum, l 5. c. 8. f. 263. lib. 6. c. 19 f. 664.*

c *Antiqu Lect. l. 14 c. 16.*

d *Hist. Rom. l 4.*

e *Problemata.*

f *Hist. Naturalis, l. 8.*

g *Digestorum, l. 1. De Officio Quæstoris.*

h *Alexander ab Alexandro Gen. Dierum, l. 3. c. 17. f. 153.* Paulus Æmilius *Consul legem tulit ad populum, qua ne cui suffragii causa munus dare liceret multipliti pœne interdixit. Postea lege Calphurnia his qui mercede corrupti aut munere deliniti Candidatis obviam issent, quique pecuniæ illos sectarentur; aut* SI PRANDIUM AD CAPTANDOS ANIMOS, AUT SI QUID MUNERIS EXHIBITUM FORET, *præter pœnas legibus constitutas, etiam* PECUNIARIA MULCTA FUIT. *Id quod* Fabia *lege cautum, &c.*

Citizens,

Citizens, *Burgesses* now use to bribe their Electors before and at every Parliamentary election, with Gifts, Feasts, and drunken entertainments, for which they deserve expulsion out of the House of Commons, far better than (*d*) *Thomas Long*, who in the Parliament of 8. *Elizabeth* was expelled the *Commons House*, upon examination of his Case, only *for giving the Maior of Westbury* (in *Wiltshire*) 4. *l. to be elected a Burgesse to serve in that Parliament for this his corrupt dealing* (*which was to poyson the very Fountain it self*;) *and the Maior fined and imprisoned*; whereas some now spend one, two, or three thousand pounds a piece in Countries to be elected *Knights*: and others one, two, three, four or five hundred pounds a piece or more to be chosen *Citizens* and *Burgesses* for the last, & this approaching Parliament, in Bribes, wine, ale, beer, tobacco, feasts, and drunken entertainments, (which will hardly produce a sober Parliament, and for which the Elements now mourn, yea drop down showers of Wrath upon us) for which bribery they well deserve to be cast out of the Parliament-house, and fined treble the value of their Bribes and Expences, to his Majesty; since the *Pagan Romans* were so just as by the Law of *C. Petilius* Tribune of the people, to impose a fine and penalty of ambition upon *Q. Coponius*, *quod vini amphoram ei cujus suffragio magistratum petebat, dono dederat.* And if his giving but a Quart or Pottle of Wine was reputed a Bribe deserving punishment, what do they demerit who give whole Tuns, Buts of Wine, and many Barrels of Ale, Beer to their Electors for their Voyces? Yea those Mercinaries who thus unworthily sell their Voyces, deserve to be for ever disabled to have any voyce in future Elections; and this *Roman* Law is now fit to be enacted among us, *Ut in petendis honoribus, candidati sine toga ad Comitia descenderent, ne pecuniis in sinu reconditis tribuum suffragia mercarentur.* 4ly. That the *idolatrous* [*f*] *Priests* of *Isis* amongst the *Ægyptians*, *when they sacrificed to this Idol, did shave their Crowns*, and wear white Surplisses, *Garments*, (just as the *Popish Priests* do now) above a 1000. years

d Cooks 4. Institutes, p. 23.

e Alexander ab Alexandro, Gen. Dierum, l. 3. c. 17. *Quoties contra ambitum illorum qui appetunt Majestratus pluribus lebus à Romanis obvium itum sit.*

f Hierom. Comment. in Ezech. c. 44. Alexander ab Alexandro, Gen. Dierum, l. 6. c. 12. f. 349. Conference at *Hampton Court*, p. 76. *Gul. Stuckius Antiqu. Convivi.* l. 2. c. 26.

years before Christians took up this fashion; and the *g Roman Matrons* in the Feast of their Goddesse *Ceres, did annually sacrifice to her,* **veste candida,** *in a white Garment, ut tunc Diis gratum esse censerent, si à latis, nec à funere pollutis celebraretur.* 5ly. That the *b* four *Monks* of St. *Denis* Abbey in *France* who carry the Canopy over the viol of Holy Oyl (pretended to be sent from Heaven) at the *French Kings Coronation,* **albis indutis,** are arrayed in white Surplisses and Rochets, though not in holy Orders. 6ly. That our Bishops themselves, and the Abbot formerly, but now the Dean of *Westminster*, at our Kings Coronation, stripping off his ordinary Apparel, put on him a *i Collobium, Dalmatica, or close Pall, linnen Gloves and Sandals, immediately after his consecrating*, as they use to do on Bishops and Priests, of whose holy Vestments, these are parcel. Either therefore they must acknowledge our Kings to be Bishops and Priests as well as themselves, or disclaim these *Vestments* as proper or peculiar to Bishops, Priests and Clergy-men.

4ly. Admit white Garments, Rochets, Surplisses a Badge of Innocency, Purity, Holyness, as is pretended, and therefore fit to be worn in time of Divine service and Sacraments by Bishops, Priests, Deacons, and other Ecclesiastical Persons; Then it will certainly follow from hence,

1. That all Christians whatsoever ought to wear white Surplisses, Rochets, Albees, as well as Popes, Archbishops, Metropolitans, Bishops, Arch-Deacons, Deans, Prebends, Priests, Ministers, Deacons, and other Church-men. 1. Because *they are all equally purified, washed from their sins externally by Baptisme, and internally by the blood of Jesus Christ, yea justified, sanctified, and made holy without spot or blemish*; as well as any Prelates, Priests or Clergy-men whatsoever, Eph. 5. 25, 26, 27. Rev. 1. 5, 6. c 7. 14. 1 John 1. 9. c. 2 1, 2. 1 Cor. 6. 11. Tit. 3. 5 Hebr. 10. 22. Psalm. 51. 7. Isay 1. 18. 2ly. Because *they are all commanded to be pure, holy, blameless, undefiled in all manner of conversation, and godlyness, even as*

God

g Alexander ab Alex. Gen. Dierum, l. 6. c. 19. f. 364.

h Bochellus Decret. Eccles. Gal. l. 5. Tit. 2. c. 3. p. 702, 706. Seldens Titles of Honour, part 1 c. 8. p. 221.

i My signal Loyalty and Devotion of Gods true Saints and pious Christians to their Soveraigns, *part* 2. p. 131, 237, 242, 244, 253, 255, 391 Tho. Walsingham, Hist. Angl. p. 295, 296.

God is holy, as well as Clergy-men. Upon which account they are usually stiled *Saints, holy men, holy brethren*; and redeemed by *Christ for his very end, that they should walk before and serve him in holyness and righteousness all the daies of their lives*, 1 Pet. 1. 15, 16. Rom. 11. 49. c. 19. 2. c. 20. 7. 2 Pet. 3. 11. Eph. 5. 25, 26. Col. 3. 10, 11, 16, 17. 1 Thes. 5. 16, 23, 27. Hebr. 3. 1. Rev. 1. 5, 6. c. 3 18. c. 7. 14. Lu. 1. 74, 75. Tit. 2. 12, 14. Rom. 1. 7. c. 6. 1. 4, &c. c. 8. 10, 11, 29, 30. Ephes. 4. 24. c. 1. 4. Phil. 1. 1. Philem. 5. 7. 2 Cor. 1. 1. c. 13. 13. Col. 1. 2, 4, 12, 26. Rev. 15. 3. c. 19. 8. Psal. 34 1. Psal. 62. 8. Psal. 106. 3. 1 Tim. 2. 8. 3ly. Because *they are all equally a chosen generation, a royal Priesthood, a holy Nation, a peculiar people, yea made Kings and Priests to God the Father by Jesus Christ*, as much as Prelates and Clergy men, 1 Pet. 2. 9, 10. Rev. 1. 5, 6. c. 9. 10. c. 20. 6. Exod. 19. 6. 4ly. Because *God is no respecter of Persons, (especially in his immediate worship, service) but in every Nation he that feareth God, and worketh righteousness is* equally *accepted of him*, Acts 10. 34, 35. 1 Pet. 1. 17. Ephes. 1. 6. 5ly. Because *all the Saints and redeemed of Christ, have equally washed their garments, and made them white in the blood of the Lamb, and are arrayed in Spiritual* (not Corporal) *white garments*, as well as Prelates and Priests, Rev. 3. 4, 5, 18. c. 6. 11. c. 7. 9, 13, 14. c. 19. 8. Therefore if necessary, decent expedient in Gods Divine service, all *Lay Saints* should wear them as well as *Bishops* or *Clergy-men*.

2ly. Then it will necessarily follow, that not only Prelates and other Clergy-men, but likewise all Christians should wear Rochets, Surplisses, and white Vestments at all times, as well as in time of Divine Service, of Sacraments administrations especially in all their private Prayers, Devotions in their Closets, Houses, Families, (where Bishops, Priests, Deacons themselves use not to wear them) and in all places as well as in Cathedrals, Churches, Chapels, since they ought *to be alwaies holy, innocent, undefiled, white, pure in all their actions, conversations, shewing as lights of the world in the midst of a polluted*

and

and perverse generation, as 1 Ephes. 1. 4. c. 5. 26, 27. c. 4. 22, 23, 24. Phil. 2. 15. 1 Pet. 1. 15, 16. 2 Pet. 3. 11. and other forecited Texts resolve.

* *Cent Magd.* 4 c. 6. *Col.* 419, 420. *Cent.* 5. *Col* 658. *Cent.* 6. *Col* 334 *Cent.* 7. *Col.* 147. *Cent.* 8. *Col.* 189. *Cent.* 9. *Col.* 314. *Cent.* 10. *Col.* 293. *Cent.* 11. *Col.* 262. *Cent.* 12. *Col.* 875. *Cent.* 13. *Col.* 596. *Thes Waldensis Doctrinalis Tom.* 3. *Tit.* 5. *c* 52. *Gul. Stuckius Antiqu. Conviv. l.* 2. *c.* 26.

3ly. It was * *an antient custom in the Primitive Church* (long before Bishops, Priests or Deacons wore white Rochets, Surplisses, and linnen Vestments) beginning before 300. years after Christ, *and continuing near* 1400. *years space, or more, in most Christian Churches, to put on long white Robes, Surplisses, Garments, on all such Christians as were baptized, immediately after their Baptisme, in testimony of their Purification and washing from their sinnes in their Baptism, by the blood of Jesus Christ.* Hence *Lactantius* flourishing about 300. years after Christ, in his Book *De Resurrectione Christi*, hath this elegant expression,

Rex sacer, ecce tui radiat pars magna Trophæi
Cum puras animas sacra lavacra beant.
Candidus *egregitur nitidis exercitus undi*
Atque vetus vitium purgat in amne novo,
Fulgentes animas **vestis** *quoque candida signat.*
Et grege de niveo *gaudia pastor habit.*

This custom of apparelling *Baptized Persons* in white Robes and Garments, is likewise attested by *Gregory Nazianzen* Oratio 3. *Ambrose* De Sacramentis, l. 3. c. 1. and *De his qui initiantur*, c. 7, 8. within 370. years after Christ, and not long after by *Olympiodorus* in Eccles. c. 9. *Gregorius Turonensis*, Hist. l. 9. c. 4. and our Venerable *Beda*, Hist. Ecclesiastica Gentis Anglorum, l. 2. c. 14. where relating the History of our King *Edwins* and his Peoples conversion to the Christian Faith, and baptizing by *Paulinus*, Anno Christi 627. and of his Sons soon after, addes *quorum primi* Albutt *adhuc* (that is, whiles clad in white Garments after their Baptisme) *vrepti sunt de hac vita.* Abbot *Alchuvinus* Scholar to *Beda*, and Tutor to *Charles* the Great, describing the forms and Ceremonies of *Baptisme* about the year of Christ 800.

* records,

* records, that the person baptized, after his baptisme, *elevatur de fonte, ut per Gratiam surgat ad vitam. Deinde* **Albis induitur Vestimentis propter Gratiam regenerationis, et castitatem vitæ, et Angelici splendoris decorem.** *Tunc sacro crismate caput perungitur & mystico tegitur velamine, ut intelligat se Diadema Regni &* **Sacerdotis dignitatem portare,** *juxtà Apostolum, vos estis genus electum,* **Regale, Sacerdotale,** *offerentes vosmet ipsos Deo vivo hostiam sanctam & Deo placentem.* Therefore they are entituled to wear white Garments, Surplisses, Rochets, as well as any Bishops or Priests whatsoever, who upon this account ought not to advance themselves above, or distinguish themselves from other baptized Lay-Christians. || *Rabanus Maurus*, flourishing about 840. years after Christ, writing of the Formes and Ceremonies of Baptism, relates that after Baptism, a white Garment was delivered to every Person baptised. *Post baptismum traditur Christiano* **Candida vestis,** *quæ signat innocentiam & puritatem Christianam, quam post ablutas veteres maculas statio sanctæ conversationis immaculatam servare debet ad præsentandam ante tribunal Christi. Cujus verò renati* **Albis induuntur vestibus,** *ad mysterium resurgentis Ecclesiæ futurum. Utuntur* **vestibus albis,** *ut quorum primæ Nativitatis infantiam vetusti erroris pannus fuscaverat, habitus secundæ regenerationis gloriæ præferat indumentum.* The continuance of this custom in After-ages is attested by *Vincentius Beluacensis*, spec. Hist. l. 23. c. 145. *Eufordiensis*, c. 66. *Aponius*, l. 6. in Cantica Cant. the *Century Writers*, Cent. 8, 9, 10, 11, 12, 13. c. 6. Tit. *De Ritibus circa Baptismum*, and to name no more, by our *Thomas Waldensis*, about the year of Christ 1420. Doctrinalis Tom. 3. Tit. 5. cap. 52. sect. 1, 2. **De veste candida quam accipit baptizatus**, which he largely descants upon as a badge of their Purification, innocency, washing away their sin, and making them as white as Snow, and putting on the Lord Jesus Christ, citing *Rom.* 12. *Ezech.* 16. *Psal.* 50. *Exod.* 24 *Heb.* 3. *Mat.* 12. *Isaiah* 1. *Cant.* 1. (all produced by him and other Papists, for Bishops and Priests white

* De Divinis Officiis c. 19. De Sabbato sancto Virgil. Peschæ Operum Col. 1062.

|| De Institutione Clericorum, l. 1. c. 29.

Rochets, Albees, Surplisses.) *Dionysius Areopagita, Origen, Ambrose* and *Rabanus*, to justifie this custom, from whence the *Lords day*, *Easter week*, and the *Feast of Pentecost*, on which Christians heretofore were usually baptized, and then clad in *White Garments*, were stiled **Dominica et feria in albis**, and by our English Calanders, Nation till this day, called **White-sunday**, and **White-sontide**, because all persons baptized on them, and Virgins too, were then usually clad in *White Garments*. Feria 2. **In albis**, *hac hebdomada* (to wit after *Easter*) **in albis vocatur**, *quod Sabbato sancto baptizati*, **vestem candidam, quam in baptismo acceperant gestare consueverint**, as **in ea inuti ac albati, usque ad alterum Sabbatum**, *quo solenni ritu* **albas deponebant**, writes Learned * *George Cassander*. If then this antient custom of *Clothing all baptized Persons in white Robes, Rochets, Surplisses*, so long continued in the Churches of Christ, before any such Vestments wore by Bishops, Priests, Deacons, grounded on the self-same Texts, reasons, and some better grounds than Bishops, Priests, or Deacons wearing these Garments, be now totally laid aside, (through the Pride, Usurpation of Popes, Prelates, Clergy-men, who appropriate them only to themselves by way of distinction from other Christians) without any scandal or prejudice to Religion; then *à fortiori* Bishops, Priests, Deacons Rochets, Surplisses, and other Vestments, may be discontinued and laid quite aside as useless, superfluous, if not schismatical, dividing, discriminating Christians from Christians, and Clergy-men themselves from one another, raising many unnecessary contests, inconsistent with our Churches peace and unity.

* Gul. Stuckius Antiqu. Convivialium, l. 2 c. 26. Surius Counci'. Tom. 1. p. 85, 788 493. Tom. 3 p. 177, 683. 716. Tom. 3. p. 286, 365. Georgius Cassander, De Baptismo Infantum, and sundry others, Cent. Magd 4, 5, 6, 9. cap. 6.

* Preces Ecclesiasticæ, Operum Parisiis 1616. p. 348.

6ly. If a white colour, or white *Linnen Garments* be badges of innocency, purity, chastity, and should mind those who wear them of, and excite them to these virtues, as is pretended, then there is no need at all of white Surplisses, Albees, Rochets or Lawnsleeves for these purposes. For 1. every Bishops, Priests, Deacons, and other mans white *Skins*, (the natural Garment of his

his Body, which he wears upon him all his life) or his white linnen Shirt, Waſtcoat he wears day and night, all the week, year long; his white linnen Bands, Cuffs, Handkerchiefs, and linings of his Dublet, Hoſe, or the white Sockes he uſually puts on every day, and not puts off till night, his white linnen Night-cap, Sheets which he lyes down and ſleeps in every night, the white linnen Napkins, Table-cloaths, Towells he daily uſeth, the white bread, meat, milk, egges he eateth every meal; the white wax or Tallow-candles he burns; the white ſealings, walls, he beholds in his Houſe, Church, Chapel every day; the white Paper wherein he writes, and all the Bibles, Miſſals, Common-prayers, and other Books, Papers he reads written or printed; the white Corporals; Altar-cloaths he beholds at every Sacraments; the white frocks of Porters, Carters, Millers Grooms, Hoſtlers they daily wear; the white Dublets of, men, Waſtcoats, Peticoats, Aprons, linnen Mantles of every Woman, the white ſheeps, beaſts, ſoul, birds, ſnow, hail, wool, flax, or radiant light of the Sun, Moon, Stars, and *via lactea* in the Heavens, might abundantly mind every Biſhop, Prieſt, Deacon, (unleſs more dull and averſe from purity, piety, innocency and ſincerity than any other ſort of Chriſtians) and more effectually excite every Clergyman, or pious, reaſonable Chriſtian, to innocency, purity, ſincerity, than all their Albees, Rochets, Surpliſſes, or other Church veſtments, which they wear only for a ſhort ſeaſon, not conſtantly all the day, as they do their other induments. And why white Rochets, Surpliſſes, Lawn-ſleeves alone, ſhould be badges, memorials of, or incentives to purity, innocency, chaſtity; rather than all other white ordinary Veſtments, Utenſils, Meats, Creatures: or why Archbiſhops, Biſhops, Prieſts, Deacons, and Clergy-men alone ſhould wear them, when as all wear white ſhirts, bands, cuffs, and other linnen Garments, as well as they, without diſtinction, no ſolid reaſon can be rendered to ſatisfie any reaſonable mans judgement, or conſcience.

Rochets, Albees, Surplisses.) *Dionysius Areopagita, Origen, Ambrose* and *Rabanus*, to justifie this custom, from whence the *Lords day*, *Easter week*, and the *Feast of Pentecost*, on which Christians heretofore were usually baptized, and then clad in *White Garments*, were stiled **Dominica et feria in albis**, and by our English Calanders, Nation till this day, called **White-sunday**, and **White-sontide**, because all persons baptized on them, and Virgins too, were then usually clad in *White Garments*. Feria 2. **In albis**, *hac hebdomada* (to wit after *Easter*) **in albis vocatur**, *quod Sabbato sancto baptizati*, **vestem candidam, quam in baptismo acceperant gestare consueverint**, as **in ea inuti ac albati, usque ad alterum Sabbatum**, *quo solenni ritu* **albas deponebant**, writes Learned * *George Cassander*. If then this antient custom of *Clothing all baptized Persons in white Robes, Rochets, Surplisses*, so long continued in the Churches of Christ, before any such Vestments wore by Bishops, Priests, Deacons, grounded on the self-same Texts, reasons, and some better grounds than Bishops, Priests, or Deacons wearing these Garments, be now totally laid aside, (through the Pride, Usurpation of Popes, Prelates, Clergy-men, who appropriate them only to themselves by way of distinction from other Christians) without any scandal or prejudice to Religion; then *à fortiori* Bishops, Priests, Deacons Rochets, Surplisses, and other Vestments, may be discontinued and laid quite aside as useless, superfluous, if not schismatical, divilding, discriminating Christians from Christians, and Clergy-men themselves from one another, raising many unnecessary contests, inconsistent with our Churches peace and unity.

* *Gul. Stuckius Antiqu. Convivialium, l. 2 c. 26. Surius Counci'. Tom. 1. p. 85, 788 493. Tom. 3 p. 177, 683. 716. Tom. 3. p. 286, 365. Georgius Cassander, De Baptismo Infantum, and sundry others, Cent. Magd 4, 5, 6, 7. cap. 6.*

* *Preces Ecclesiasticæ, Oberum Parisiis 1616. p. 348.*

6ly. If a white colour, or white *Linnen Garments* be badges of innocency, purity, chastity, and should mind those who wear them of, and excite them to these virtues, as is pretended, then there is no need at all of white Surplisses, Albees, Rochets or Lawnsleeves for these purposes. For 1. every Bishops, Priests, Deacons, and other mans white *Skins*, (the natural Garment of his

his Body, which he wears upon him all his life) or his white linnen Shirt, Waſtcoat he wears day and night, all the week, year long; his white linnen Bands, Cuffs, Handkerchiefs, and linings of his Dublet, Hoſe, or the white Sockes he uſually puts on every day, and not puts off till night, his white linnen Night-cap, Sheets which he lyes down and ſleeps in every night, the white linnen Napkins, Table-cloaths, Towells he daily uſeth, the white bread, meat, milk, egges he eateth every meal; the white wax or Tallow-candles he burns; the white ſealings, walls, he beholds in his Houſe, Church, Chapel every day; the white Paper wherein he writes, and all the Bibles, Miſſals, Common-prayers, and other Books, Papers he reads written or printed; the white Corporals; Altar-cloaths he beholds at every Sacraments; the white frocks of Porters, Carters, Millers Grooms, Hoſtlers they daily wear; the white Dublets of, men, Waſtcoats, Peticoats, Aprons, linnen Mantles of every Woman, the white ſheeps, beaſts, ſoul, birds, ſnow, hail, wool, flax, or radiant light of the Sun, Moon, Stars, and *via lactea* in the Heavens, might abundantly mind every Biſhop, Prieſt, Deacon, (unleſs more dull and averſe from purity, piety, innocency and ſincerity than any other ſort of Chriſtians) and more effectually excite every Clergyman, or pious, reaſonable Chriſtian, to innocency, purity, ſincerity, than all their Albees, Rochets, Surpliſſes, or other Church veſtments, which they wear only for a ſhort ſeaſon, not conſtantly all the day, as they do their other induments. And why white Rochets, Surpliſſes, Lawn-ſleeves alone, ſhould be badges, memorials of, or incentives to purity, innocency, chaſtity; rather than all other white ordinary Veſtments, Utenſils, Meats, Creatures: or why Archbiſhops, Biſhops, Prieſts, Deacons, and Clergy-men alone ſhould wear them, when as all wear white ſhirts, bands, cuffs, and other linnen Garments, as well as they, without diſtinction, no ſolid reaſon can be rendered to ſatisfie any reaſonable mans judgement, or conſcience.

7ly. If White be a badge of Innocency, Holyneſſe, chaſtity,, purity, as is pretended, then why ſhould not Archbiſhops, Biſhops, Prieſts, Deacons, and all Cathedral-men wear white Hats, Caps, Gownes, Caſſocks, Girdles, Doublets, Breeches, Stockings, Shooes, (but only *black*, *red* or *ruſſet* Veſtments as ſundry (*p*) Popiſh Councils, and our own Canons enjoyn them) as well as white Rochets, Surpliſſes, or Lawn-ſleeves? Or why ſhould they not wear only their ſhirts, inſtead of Surpliſſes, Rochets, upon their Gowns, Caſſocks and wearing Cloaths, or their Surpliſſes, Rochets, Lawn-ſleeves under their other Cloaths, Inſtead of ſhirts? It was a witty Queſtion a (*q*) *pratling Girle* of ſeven years old demanded of Doctor *Laud* when Biſhop of *London*, arrayed in his white Lawn-ſleeves and Rochet. *Pray Uncle* why do *you wear your ſhirt upon your Gowne and Sleeves; when other men wear their Shirts under them?* At which the Biſhop ſmiling, could return her no Anſwer but this, *That it was the cuſtom of Biſhops to do it.* And had ſhe demanded of him further, how his *white Sleeves* & *Rochet* alone could be a badg of his univerſal Innocency, purity, ſanctity when his Gowne, and all the reſt of his Garments were *coal-black*? or, whether his Innocency, purity, ſanctity were not put off together with his Lawn-ſleeves, Rochet, and laid quite aſide till he put them on again? He could hardly have returned a ſatisfactory Anſwer to theſe Demands.

p Bechellus Decret Eccleſ. Gal. l. 6. c. 17. Johannis de Aton. Conſtit Provincialium, fol. 129, 131, 135. Lyndewood Provincial l. 3. c. 11 De vita & honeſtate Cleric. Canon 6. 1603. Can. 74.

q Mr. John Badgers daughter of the Inner Temple who oft related it to me

8ly. If Biſhops and Clergy-men wear white Rochets, Surpliſſes in the Church only to diſtinguiſh them from the people, and others not in Orders. Then 1. no unordained Singing-men, Pariſh Clerks, Choriſters, Scholars in our Univerſities, ſhould be commanded, as now, but prohibited to wear Surpliſſes in the Church. 2ly. Biſhops and Miniſters reſpective Conſecrations, Ordinations, preſentations, inductions, inſtallments to their Biſhopricks, & Benefices, perception of their Rents, profits, tythes, and their conſtant preaching, praying, officiating, baptizing, adminiſtring the Lords Supper, and diligent

gent exercising of their Ministry in the Church, are sufficient of themselves without any Rochet or Surplisse, to difference them from the people, As (r) *good trees are best known by their fruits*, not *leaves*: so are *good, pious, holy Bishops, and Ministers of the Gospel*, best known and distinguished from the Laity by their *good fruits, by their diligent discharge of their Duties, Functions; their exemplary, transcendent Piety, Charity, Humility, Heavenly-mindedness, and by renouncing the Pomps, vanities, riches, honors of this present world, and all the sinfull lusts of the flesh*, according to their Baptismal vow, even as Pope *Cælestine* the 1. asserted long since in his Epistle to the French Bishop, cited in the Title page. The (s) *Council of Calchuth* under our King *Alfwould*, Anno 787. *cap.* 3. prescribes this as the principal badge and duty of every Bishop, Priest, *ut diligenti curæ ad Gregem sibi commissum* **prædicet.** The Councill of *Cloveſho*, *An.* 747. and the Excerptions or Canons of *Egbert* Archbishop of *York*, about the year 750. Decree: *Ut unusquisque Episcopus & Sacerdos omnibus Festis & diebus Dominicis* **Evangelium Christi prædicet populo.** *Ut Episcopi nullatenus secularibus negotiis, plusquam Dei servitiis (quod absit,* as most have done) *subditi existant, sed* **maxime curam animarum habeant,** *ut secundum Apostolum, populum Dei suis exemplis benè corrigant, &* **sanæ quoque Doctrinæ Sermonibus instruant;** *bonis utique moribus, abstinentiæ virtutibus, justitiæ operibus, doctrinæ studiis adornati.* Yea the (t) 2d. Councill of *Cavailon*, under the Emperor CHARLES THE GREAT, about the year 810. *cap.* 1, 2, 4, 5. decreed, according to the Decrees of the holy Canons, and the Doctrine of other sacred Scriptures; *Ut Episcopi assidui sint in lectione, & scrutentur mysteria verborum Dei, quibus in Ecclesiis Doctrinæ fulgore splendeant, &* **verbo Dei alimentis animas sibi subditas saciare non cessent.** *Ut ea quæ legendo persecutantur, opere compleant* * *juxta illud, cæpit Jesus facere & docere. Et memoriæ ferentibus mandatum ejus, ut faciant ea. Et quia non auditores legis sed factores ejus justificabuntur*

r *Mat.* 7. 16, 17, 20. *Luke* 6. 43. 1 *Tim.* 4. 12, 14. 2 *Tim.* 4. 1, 2. 5. 1 *Pet.* 5. 3. *Phil.* 3. 17, 20.

s *Spelmanni Concil. p.* 293, 294, 259, 246, 264.

t *Surius Cancil. Tom.* 3. *p.* 278, 279.

* *Mat.* 4. 19. *Psal.* 102. *Rom.* 2. 1 *Cor.* 14.

ficabuntur. Et ut Regnum Dei non est in sermone sed opere, sint subditis norma vivendi, ità videlicet, ut & verbis & exemplis populo ad æternam patriam pergenti ducatum præbeant; Ut vita eorum & doctrina nequaquam discordent, sed quod dicunt, faciant, & quæ faciunt docere studeant, et **prædicatione assidua** *plebem admoneant, & falce justitiæ à credentium mentibus vitiorum spinas eradicent, & verbi Dei semine agros mentis eorum ad fœcunditatem perducant. Ut humilitatem atque religionem, & in vultu, & in opere, & in habitu, & in sermone demonstrent. Ut juxta Apostoli vocem irreprehensibiles sint & moribus ornati, & nequaquam turpibus lucris deserviant, juxtà illud quod ait Scriptura; Nemo militans Deo implicat se negociis secularibus, ut ei placeat cui se probavit.* The * Bishops in the Council of *Paris* under *Lewis* and *Lotharius*, Anno 829. unanimously decreed. *Statuimus pari voto, parique consensu, ut* **unusquisque nostrum** *dictis & exemplis, plebes parochiæ suæ attentius ad meliora incitens, studeat, easque ut se à malis cohibeant, &c. solicitè admoneant, cum itaque prædicatores* **sine cessatione** *populo Dei prædicare necesse sit, juxta illud* * Isaiæ. *Clama, ne* **cesses**, *quasi tubæ exalta vocem tuam, & annuncia populo meo scelera eorum, &c. tum maximè*) *id facere necesse est, quando iram Domini contra populum Dei, meritis exigentibus, grassari perspexerint. Juxta illud quod Dominus per* Ezechielem Prophetam *loquitur*, Ezech. 3. 17. &c. & c. 33. 7, 8, &c. Which is seconded by many other * *Councils* in and after that age. Hence ‖ *Odo* Archbishop of *Canterbury* in his Constitutions about the year 943. cap. 3. *De Officio Episcopi*, admonished all Bishops and Presbyters, *Quatenus cum honestate & modestia, bonis exemplis in sanctæ religionis pietate prædicent, & populum Dei Doctrina sua erudiant & informent, ut suas Parochias omni anno* **cum omni vigilantia prævicando verbum Dei** circumeant: *Absque ullo timore vel adulatione* **cum omni fiducia verbum Dei prædicare**, *Regi, Principibus populi sui, omnibus dignitatibus, & nunquam veritatem subter fugere.* Upon which considerations our famous Martyr * *John Purny* preached at *Bristow*, An. 1392. *Quod quilibet Sa-*

2 Tim. 2.

* Surius Concil. Tom. 3. p. 864.

* Isay. 58.

* Bochel. Decr. Eccl. Gal. l. 5. Tit. 18. De Archiepiscopis & Episcopis & l. 1. Tit. 3. De Prædicatione & expositione Verbi Dei.

‖ Spelmanni Concil. p. 416.

Sacerdos magis debet dimittere Matutinas, Missam & Vesperas, & ceteras horas Canonicas **quam prædicationem verbi Dei**, *eo quod solum traditione humana ordinantur*; and *Nicholas de Hereford* then publickly taught, *Nullus est verè Prælatus, nec habilis ad Prælaciam* **nisi sit docto; et prædicato;** which positions our un-preaching and rare-preaching Prelates then *deemed Heretical*, though the very doctrine of St. *Paul*, 1 *Tim.* 3. 2. 2 *Tim.* 4. 1, 2, 4, 5. *Acts* 20. 28. The discharge of these their Episcopal and Sacerdotal duties, would more adorn and demonstrate them to be *Bishops* and *Ministers*, then all their Episcopal or Sacerdotal Vestments, wherewith they now load and make themselves more unable to discharge these duties. I shall close up this particular with the words of our famous *John Wicliff*, Dialogorum l. 4. c. 17. De avaritia Cleri. f. 128. *Sic intelligunt aliqui dictum Christi*, Mat. 10. *Nihil tuleritis in via, ne peram, &c. Non enim debent viri Apostolicatur dari cum aliquo temporali, quod vel eorum affectionem, vel occupationem, quo ad suum Officium impediret. Nuda autem & moderata habitio per virgam gestam in manibus potest intelligi. Unde sicut oneratus* **multiplici vestimento** *est sæpè per hoc indispositus ad iter: sic (* Episcopus & Sacerdos *)* **oneratus temporalibus** *est sæpè indispositus ad prodessendum Ecclesiæ: Et ad istum sensum dixit Christus ubi supra,* **neque duas tunicas habeatis**, *& ista lex Christi est fundata in lege Natura cum qua nemo poterit dispensare*: Therefore no Popes nor Bishops can dispence therewith, much lesse Decree against it.

9ly. For the objected Text of *Eccles.* 9. 8. *Let thy* **Garments be alwaies white**: if taken only in a * mistical sence for purity of life, chastity, innocency, or justification by the blood, robes of the righteousnesse of Jesus Christ, as some expound the place, it is nothing to the purpose; If literally interpreted, it quite subverts the Objectors. For 1, It is universal, extending equally to all Lay-men and Clergy-men, not confined to Bishops, Priests, Deacons, and Ecclesiastical persons alone,

* See here, p. 75, 76.

to

to whom white Rochets and Surplisses are appropriated. 2ly. It is universal in respect of time and place too, *Let thy Garments be alwaies white*, as well by *night as by day*; as well before and after Divine Service, Masse, Sacraments, as during their Celebration; as well out of Cathedrals, Churches, Chapels, as in them; as well in your eating, drinking, feasting, and private Family, or Closet devotions, as in the Cathedral or Parochial Church or Chapel, at Common-prayers or Sacraments; to which times and places alone the wearing of Rochets, Surplisses, principally confined by Popish Councils, and our Bishops Canons, against the words of this Text. 3ly. This Text no wayes relates to Common prayers, Divine service or Sacraments in the Church, or to Bishops, Priests, Deacons; (not then in use) but to ments * *feasting* & joyfull conversation out of the Church, as is evident by the next succeeding words, *And let thy Head lack no oyntment. Live joyfully with thy wife whom thou lovest, all the dayes of thy Vanity, &c.* and the words next preceding, *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.* Therefore to apply it only to Divine service, Sacraments, and appropriate it to Bishops and Clergymen, their Rochets and Surplisses, is a most grosse abuse, and perversion of this Text, and the (x) *Popish Canons prohibiting the marriage of Priests*, prescribing the wearing of *black Gowns, Cassocks*, by *Bishops, Priests, Deacons*, (if ever intended in this Text) are diametrically repugnant thereunto. 4. The words are in the Plural Number, *Let thy Garments be alwayes white*; Therefore *Bishops, Priests, Deacons* should alwayes wear white Hats, Gownes, Dublets, Stockings, Shooes, as well as white Rochets, Surplisses; yea wear their Rochets, Surplisses alwayes as they *do their Shirts*; *not wear Black Coats, Gowns, Cassocks, Dublets, Hose at any time, and their Rochets, Surplisses only in the Church*, as their * *Councils* and *Canons* prescribe, point-blank against this Text, under severe penalties. 4ly. The *Roman Missals, Pontificals*, and *Gulielmus Durantus*

* *See Gulielm. Stuckius, Antiqu. Conviv. l. 2. c. 26. Here, p. 114.*

(x) *See Bochellus Decret. Eccles. Gal. l. 6. Tit. 13, 14. Claudius Espensæus in Tit 2. & de continentia, lib. John Bales Acts of English Votaries, Bishop Halls honour of the maried Clergy.*

* *See Bochellus l. c. Tit. 17.*

Durantus preſcribe the wearing of other coloured Garments, even in time of Maſſe, Divine ſervice, and Sacraments, beſide White, and the laying aſide of White Garments in the Church it ſelf on ſundry Feſtivalls and dayes of publick worſhip. As namely *blacke Veſtments*, (not white Rochets or Surpliſſes) *all the Paſsion week before Eaſter, on dayes of Affliction, and Abſtinence for ſinne, in Rogations, in Maſſes or Proceſsions for the Dead, from Advent till the Vigills of the Nativity, and on the Feaſts of Innocents*; on which Day ſome uſed to weare *Blacke*, others *Red*; upon ſundry other Lords dayes and Feaſts they preſcribe Biſhops and Prieſts to wear *Red*, on other daies *Green* or *Violet veſtments*, and *White* only on other Sundayes, Feſtivals, in the Celebration of Divine ſervice and Adminiſtration of Sacraments; whence they ſtyle *White, Red, Black, Green*, the * *four Principal colours uſed by the Church*; to which they reduce *theſe five other Colours*, uſed likewiſe in the Roman Church, *viz. Scarlet, Silken, Violet, Saffron, Roſe-colour*, producing ſeveral Texts of Scripture (miſerably wreſted by them) for to prove the uſe of all theſe reſpective Colours in the time of Gods publick worſhip, as well as the uſe of *White*, ſeconded with ſundry myſtical Reaſons and ſignifications, which thoſe who pleaſe to make themſelves merry with, may read at large in *Durantus, l.* 3. *De quatuor coloribus quibus Eccleſia in Eccleſiaſticis utitur indumentis.* Now this objected Text, *Let thy Garments be alwayes White*, routs all theſe Romiſh regiments of *Black-coats, Red-coats, Green-coats, Blew-coates, Yellow-coats, Scarlet-coats, Silken-coats, Roſe-coats*, at once, and *White-coats* too, as appropriated onely to Churches, Divine ſervice, Sacraments, Biſhops and Eccleſiaſtical Perſons. Therefore they muſt henceforth either renounce this their objected Text, or all theſe their ſacred Veſtments and forecited Robes, to which they are ſo much devoted.

* *Quatuor ſunt principales colores quibus ſecundum proprietates dierum, ſacras veſtes Eccleſia diſtinguit, albus, niger & violdis, &c. Durantus Rat. Divin. l.* 3.

The third Scripture Argument for the neceſſary uſe of white Rochets, Surpliſſes in Divine ſervice and Sacraments

craments administration, is from *Dan.* 7. *I beheld till the thrones were cast down, and the Antient of dayes did sit; WHOSE GARMENT WAS WHITE AS SNOW, and the hair of his head like pure wool, &c.* compared with *Mat.* 17. 2. *Mark* 9. 3. *Luke* 9. 3. *Jesus taketh* Peter, James *and* John *and bringeth them into a high mountain apart, and was transfigured before them, and his face did shine as the sunne, and his Garment was WHITE as the light:* (so Matthew) *And his rayment became shining, exceeding WHITE as snow, so as no Fuller on earth can white them;* so *Mark* records it: *Ergo*, Bishops, Priests, Deacons must wear white Rochets and Surplisses in time of Divine service and Sacraments in all Churches, Chapels, is but a ridiculous *Non sequitur.*

For First, That Text in *Daniel* relates onely to Christ sitting on the Throne *as a Judge*, at the end of the world, not officiating as a Priest in the Church. *Ergo*, all Judges must wear white Robes, Surplisses when they sit on judgement, is a better inference thence, than that Bishops, Priests, Deacons must wear them when they minister in the Church. Secondly, his hair was white as wool, as well as his garment, therefore they should all have white Hair or Periwigs, as well as white Rochets and Surplisses, when they celebrate Divine service or Sacraments. Thirdly, Our * Saviours Transfiguration was miraculous, not ordinary; but once, not weekly; in a high mountain apart, not within a Temple, Synagogue, Church, Cathedral, before three onely of his Disciples, not the whole congregation or multitude: and his ordinary wearing garments miraculously became *white and shining as the light*, not as linnen; *and so exceeding white as no Fuller on earth can white them*, and that onely during this transfiguration, not afterwards. Therefore this miraculous President gives not the least shadow of warrant or president for Bishops, Priests, Deacons ordinary wearing white Rochets or Surplisses when they read Common-prayer, or administer Sacraments in Churches; And they might, like Christ, forbear

* *See here*, p. 40, 41.

bear such white garments, till by miracles their *faces become shining as the Sun*, and their black, ordinary wearing garments become as white and shining as his. Fourthly, Our Saviour never put on a white Garment, Robe or Rochet whiles he publickly prayed, preached upon earth; nor yet when he was thus transfigured in the mount, nor did *Peter*, *James* or *John*, who were present at, and witnesses to his transfiguration, nor any other of his Apostles we read of, wear any white Rochets, Surplisses, or linnen vestments when they preached or celebrated the Lords Supper, or Baptisme in imitation of our Saviours white shining Garments, neither were they or their garments thus transfigured or made white when present at Christs transfiguration, or afterward. Therefore Bishops, Priests, Prelates upon all these accounts, should henceforth lay aside these vestments, since Christ himself and his Apostles never used them; and no longer wrest our Saviours miraculous transfiguration, and these sacred Texts, beyond all bounds of reason, modesty, Christianity, to maintain their own Popish superstitious inventions, and abuse the ignorant vulgar with such grosse delusions, which all judicious sober Christians must either abominate or deride.

The fourth plea insisted on for Bishops Rochets, and Priests white Surplisses in time of Divine service and Sacraments, is that of *Matth.* 28. 3. and *Mark* 16. 5. *At the time of Christs resurrection, an Angel of the Lord descended from heaven, rolled back the stone from the Sepulchre and sate upon it: His countenance was like lightning, and his rayment WHITE as snow. And his Disciples saw a young man* (to wit this Angel in a young mans shape) *sitting on the right hand of Christs sepulchre, cloathed in a long WHITE garment: who said unto them, be not afraid, for ye seek Jesus of Nazareth which was crucified: he is risen, he is not here*: Ergo, Bishops, Priests, Deacons must weare white Rochets or Surplisses in Divine administrations.

I answer, First, That the Person thus clad in a long white garment, was an *Angel of the Lord descending from*

Heaven, not a Biſhop, Prieſt, Deacon or Miniſter. Secondly, His long white Garment was no Rochet nor Surpliſſe. Thirdly, He wore it not at all in any Temple, Church or Synagogue, but once at or in our Saviours Sepulchre. And that but once, at his miraculous reſurrection, not conſtantly or ordinarily: Fifthly, To roll away the ſtone, and inſtruct Chriſts Diſciples of his reſurrection, not to ſay Maſs, preach, or read Common Prayer, or adminiſter the Lords Supper. Sixthly, The Diſciples who ſaw him thus clad never imitated his white garments while they lived, muchleſs ſhould Biſhops and Prieſt (who never ſaw him) after their deceaſe, without warrant from Chriſt, the Angel or Diſciples. The ſelf ſame Anſwer ſerves to the Objection from *Acts* 1. 10: *where two Angels in the ſhape of men ſtood by the Diſciples in WHITE apparel, whiles they beheld Chriſts aſcention into heaven*, and ſpake the words there recorded to them: which *Waldenſis*, *Durantus* and others impertinently alleadge, for the uſe of long white Surpliſſes, veſtments, or Rochets of Biſhops and Prieſts in the Church.

5. The Fifth Text produced is that of *Rev.* 3. 4. *Thou haſt a few names in Sardis, which have not defiled their garments, and they ſhall walk with me in WHITE for they are worthy.* Ergo, Biſhops muſt wear white Rochets and Surpliſſes in time of Maſſe and Divine Service: Acute Logick, worthy of laughter rather then reply.

For 1. Theſe few perſons in *Sardis* were neither *Biſhops* nor Prieſts; theſe words being not ſpoken to nor of the *Angel* of the Church of *Sardis*; (whom our Biſhops and Prelatiſts will needs have to be the ſole *Biſhop of that Church*, but to others:) Therefore if any argument may be hence deduced for the uſe of Rochets or Surplices, it is, that Lay Saints who have not defiled themſelves with ſins corruptions of the times, but kept themſelves undefiled, muſt wear Rochets and Surplices, not temporizing Biſhops or Prieſts. 3. They are promiſed, *hereafter to walk in white with Chriſt in heaven*, and that by way of reward, witneſſe ver. 5. *He that overcommeth the* SAME SHALL

BE

BE CLOATHED IN WHITE RAYMENT, *and I will not blot his name out of the book of life, but I will confesse his name before my Father and his Angels*; not commanded to say Masse, or Common-Prayer in the Church on earth by way of duty, ministry or distinction from other *Saints*. 3. The white garments here meant, are only the robes of eternal glory in heaven; not white Rochets, lawn sleeves, or material Surplisses, as the abusers of this Text pretend and must acknowledge.

6. The sixth Text produced for Surplisses and Rochets is *Rev.* 4. 4. *And round about the throne, were twenty four seats, and upon the Seats I saw twenty four elders sitting* CLOATHED IN WHITE RAYMENT, *and they had on their heads crowns of gold.* Ergo, *Bishops must wear white Rochets, Miters of gold, and Priests white Surplisses.*

The sequel is denyed. 1. Because there is no Bishop but only Elders mentioned in the Text. 2. These Elders are but twenty four, and they only had white rayment. 3. They sate in heaven upon Thrones in their white robes, not in any Church or Cathedral on earth. 4. They sate constantly in those white vestments, and never did put them off. 5. They had no other rayment on them but these white robes: Therefore all Bishops and Priests, if they will be like these Elders, and pursue these presidents, must wear no black doublets, cassocks, gowns, cloaks, Wastcoats, but only white Rochets, Surplisses as they did. 6. They sate in them upon Thrones, and had all crowns of gold upon their heads: If this then be a president for our lordly royal Prelates, and Clergyes punctual imitation, they must all sit upon thrones with golden crowns on their heads, like Kings, as well as with white Rochets, Surplisses on their backs like Prelates and Priests; which I presume they yet dare not do, and his Majesty with his Nobility will not now suffer, should their pride and ambition prompt them to it.

7. The seventh president insisted on is, *Rev.* 6. 9, 10, 11. Where St. *John saw under the Altar, the souls of them*

that were ſlain for the word of God, and for the teſtimony which they held, &c. *and* WHITE ROBES *were given to every one of them.*

If any conſequences can be hence deduced, they are only theſe. 1. That thoſe Saints and Laymen, who ſuffer martyrdom for the word and teſtimony of God on earth, ſhall have white robes, not of fine linnen, but of eternal glory, given them by God for a reward in Heaven. Not that Biſhops and Prieſts alone, which were never ſlain nor martyred for Chriſt, and none elſe but they muſt now wear white Rochets and Surpliſſes, on earth.

2. Theſe *Souls lay interred, crying to God from under the Altar, to avenge their blood on them that dwell on the earth.* therefore they are no prefidents or warrant for Biſhops or Prieſts to wear Surpliſſes or white Rochets when they officiate at or upon their new erected Altars, and diſpence Chriſts Body and blood ſacramentally to their people, in their Cathedrals and Pariſh Churches. 3. Theſe white robes were not material ones, made of lawn or linnen by Semſtreſſes, nor bought with money; but ſpiritual and heavenly, made, and freely given unto them by God himſelf: therefore Biſhops and Prieſts who contend for material Rochets and Surpliſſes from this Text; muſt now quite renounce them, and produce ſome better proof.

8. This they preſume to do in the eighth place, from *Rev.* 7. 9, 13, 14. cha. 15. 6. and cha. 19. 14. which I ſhall couple together to make the proof more ſtrong. *After this I beheld and a great multitude which no man could number of all Nations, and kindreds, and people, and tongues ſtood before the throne, and before the lamb,* CLOATHED WITH WHITE ROBES, *and palms in their hands. And cryed with a loud voice, Salvation to our God which ſitteth upon the throne, and unto the Lamb,* &c. *And one of the Elders anſwered ſaying unto me, what are theſe* WHICH ARE ARRAYED IN WHITE ROBES? *and whence came they? And I ſaid unto him, Sir, thou knoweſt*

knowest: and he said unto me, these are they which came out of great tribulation, and HAVE WASHED THEIR ROBES, *and* MADE THEM WHITE IN THE BLOOD OF THE LAMB; *Therefore are they before the throne of God, and serve him day and night in his Temple, &c. And the seven Angells came out of the Temple, having the seven plagues,* CLOATHED IN WHITE, *and having their breasts girded with golden girdles. And I saw heaven opened, and behold a white horse, and he that sate upon him was cloathed in a vesture dipt in blood, and his name is called, the Word of God. And the Armies which were in heaven followed him upon white horses,* CLOATHED IN WHITE LINNEN, FINE AND CLEAN. *Ergo,* Bishops and Priests, ought alwayes to wear white Rochets and Vestments in time of Mass, Sacraments and Divine service.

Can any wise men or fools either, forbear laughter at such a ridiculous conclusion from these premises, as *Durantus*, *Walden* with other Papists, and some of our own Prelates and Ceremony-mongers deduce from them with great seriousnesse, but little candor and sobriety.

Especially if they well consider, 1. That those arrayed in white Robes, *Rev.* 7. 9, 13, 14. were not Bishops, Priests or Ecclesiastical persons alone, or under any such capacity; *but a great number which no man could number, of all Nations and kindreds and people, and tongues.* Therefore if any proper consequence can be hence deduced in relation to white Rochets or Surplisses, it is only this, That all sanctified, regenerate Christians, Saints, of what nations, kindred, people and tongues soever, ought to wear white Rochets and Surplisses.

Secondly, All this innumerable multitude of all nations and people thus cloathed with white Robes, stood clad continually in them before the Throne and Lamb, serving God in them day and night, and never put them off, having no other Vestments besides, *vers.* 15, 16, 17. Therefore if this Text be pressed home, in relation to

Bishops,

Biſhops, Prieſts, Miniſters, they ought alwayes to wear their Rochets and Surpliſſes day and night, but not veſtment elſe, and never to put them off; and alwayes to ſtand before God in his Temple day and night, as theſe Saints did, but never to ſit in their Thrones, Stalls, Pues, nor yet to kneel as they now uſually do.

Thirdly, that Biſhops and Prieſts ought alwayes to have palms in their hands, as well as long white robes and Rochets, on their backs in the Temple, becauſe all theſe white Saints had ſo.

Fourthly, Theſe Saints white robes wherewith they were clad, were only *ſpiritual*, not corporal or material; even their white and immaculate holineſſe by the waſhing away of their ſins in the blood of Chriſt; as is evident by the Text, *theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb*, compared with *Rev.* 1. 5. *Epheſ.* 5. 27, 28.

Fifthly, The ſeven Angels comming out of the Temple *cloathed in pure white linnen, had the ſeven Plagues, and poured out the viols of Gods wrath upon the earth*: Therefore if real Biſhops (as our Prelates pretend the Angels of the ſeven Churches were, *ch.* 2. 1, 3.) who went conſtantly clad in their white robes, as well out of the Temple as in. It will be no great honour to them to be thus arrayed, ſince they only carried the Plagues, and poured out the viols of Gods wrath upon the earth, when thus arrayed.

Sixthly, If the laſt Text be truly inforced, it will thence moſt properly be inferred, That Biſhops, Prieſts and Clergy-men ſhould alwayes ride and march about upon white Horſes, cloathed in clean and fine white linnen, not on black or bay Horſes, nor in black Canonical coats, caſſocks, cloaks, as now they uſually do. 2. That they muſt march many together in Troops and Armies thus arrayed. 3. That all other Chriſtians following Jeſus Chriſt (the Word of God) ſhould do the like, rather then that they ſhould only ſay Maſſe, read Common-

Common-prayers, Preach, administer the Sacraments in fine white linnen Garments, Rochets, Surplisses, in their Cathedral or Parish Churches, wherein they never use to ride on Horses, but onely out of them. These are all the Scriptures produced for the justification of the use, conveniency, and decency of Bishops Rochets, and Clergy-mens Surplisses; which though alledged with very great gravity and seriousnesse, by those who pretend themselves the most reverend, learned Fathers of the Church, are most palpable abusers, and wretched Perverters of Gods sacred Word, to countenance their own vain Innovations and Superstitions, as the premises demonstrate.

To draw towards a conclusion of this Discourse: I have oft times admired, that when most sorts of Labourers, Workmen, Servants, set themselves to their occupations and work, they constantly put off their outward wearing Garments, and ordinary wearing cloaths, as impediments thereunto, that yet Popes, Bishops, Deacons, Ministers, when they are to officiate and labour in the work of their Ministry, should put on far more garments on their backs, than they had on before, contrary to the Apostles practice, and our Saviours command, who bid them when he sent them forth to preach, *Mat.* 10. 10. *Mark* 6. 9. *Luke* 9. 3 Not to provide, or put on two Coates apiece: which would hinder them in their Ministery. We daily see Watermen, when they intend to row and ply their Oars, that Carters, Threshers, Mowers, Reapers, Carpenters, Masons, Bricklayers, Carriers, Tanners, Butchers, Fullers, when they buckle themselves to their respective works; Footmen, when they travel or run a race; yea, Noblemen, Gentlemen, and others, when they seriously set themselves to their very recreations in the Tennis-Court, or Field, dousually strip themselves to their very Shirts or Wastecoats, that they may more vigorously pursue their work, callings and recreations. And why Bishops, Priests, Deanes, Prebends,

bends, Archdeacons, Ministers, Deacons, should not do the like when they are to discharge the work of their Ministery; but on the contrary, load themselves with *Cassockes, Gowns, Copes, Surplisses, Rochets, Girdles, Planets, Palls, Chymeres, Pectoral Crosses, Hoods, Caps, Miters, Crosiers*, or three or four more Vestments than they had on before, seems a riddle unto all who seriously consider it; of which no other true, solid reason can be rendered, but that they intend to loyter, or do their work coldly, negligently, or by halves, rather than vigorously, zealously to pursue it. This experience it self sufficiently manifests to be the genuine reason; for ever since *Popes, Archbishops, Bishops, Deanes, Chapters*, and other *Clergy-men* (contrary to the Apostles, primitive Bishops, and Ministers practice) have loaded themselves with *Cassockes, Gownes, Copes, Palls, Rochets, Miters, Surplisses, Hoods*, and other superfluous *Vestments*, they have been very negligent and remisse in preaching, (the principal work of their Ministery) in administring the Sacraments, fasting and praying too, which they translate to their *Curates* and *Ministers*: Yea, *Popes, Patriarchs, Archbishops, Bishops, Deanes, Prebends*, who have greater Honours, Revenues, and more variety of Vestments on their backs than other Ministers, usually have been, and still are, lesse frequent, diligent, zealous, fervent, and more cold, frozen, slouthfull, in preaching, praying, and the work of the Ministery, than the inferiour Clergy, and pooreſt Curates; it being a general observation, that poor *Country Curates, Lecturers, Ministers*, who have small Pensions, Benefices, and scarce money in their Purses to buy a Cassock, Gown, Hood, Surplisse, or Canonical Coat, do Preach, Fast, Pray, read Divine Service, baptize, administer the Lords Supper, Catechise, visit the sick more frequently in one year, than *Popes, Archbishops, Bishops, Deanes, Canons*, and other rich *Pluralists* in ten or twenty years space.

Ingentes Curati (as well as Curæ) stupent, hinc loquuntur.

It is a common observation, that the forehorse in the

the Teame, which carries all the *Plumes*, *Bells*, *trappings*, usually draws and works the least; that Sumpter Horses, which carrie Kings, Nobles, Judges, Prelates, Commanders Robes, Vestments, when they travel, are more slow in their pace than Hackney horses, which bear no such lumber; that Officers and Souldiers who are most loaden with multiplicity of offensive or defensive Armes, are slowest of all others in their march, like *David* in *Sauls* heavy armour, 1 *Sam.* 17. 38, 39, 40. yea, most unweldy, unserviceable when they come to fight; that the little Creepers, not the great Brasse shining Andirons, bear all the Wood, and heat of the Fire: And is it not so with Bishops & Clergymen? the more rich, great, pompous they grow, the more Pontifical or Priestly vestments they wear, the less spiritual work and service they perform; yea, so sloathfull are they (for the most part) in the * *work of the Lord*, wherein they should alwayes abound; that instead of sweating in the *Lords Harvest*, they put on double or trebble the cloaths they had before, when they are to read, preach, pray, or administer the Sacrament, to keep them from freezing, even when they are at their harvest labour. God preserve his Church from such cold, frozen, unzealous, lazy Workmen, *and* * *send forth more painfull Labourers* (not so muffled up in variety of vestments) *into his Vineyard and Harvest*. Nothing more (that either I know or have read) can be objected for these Surplisses and superfluous Church Vestments, but their pretended Antiquity and usage in the Church.

* 1 *Cor.* 15. 58. *Rom.* 12. 11.

* *Mat.* 9. 37, 38. and 10. 2.

To which I answer, 1. That they were neither known to, nor used, nor prescribed by Christ himself, the *antient of dayes*, nor by his Apostles, nor by the primitive Christians, Bishops, Ministers, Deacons, for above three hundred years after Christ; therefore they are all but modern Novelties, in respect of Apostolical, real, primitive antiquity; and so rather to be decryed, rejected as Innovations, then approved for their pretended, not true Antiquity, as well as other * *old Popish Prelates*.

* *Dan.* 7. 9. 22.

* See *Thomas Beacons* Reliques of *Rome*.

2. For their pretended Decency, I have not only read many learned, discreet, conscientious, sober Scholars Treatises, censuring them as undecent as well as superfluous; but heard some Ladies, Women, yea Children, deride them as meer antick disguises.

3. If *Tertullians Book de Pallio*, or 2 *Tim.* 4. 13. may be umpire, a cloak will be more ancient, decent for a Minister, Bishop, Christian, then a Rochet or Surplisse.

4. Antiquity is no plea at all in point of Vestments, whose forms, fashions, ‖ matter, are alwaies various, mutable with times and places; whence the Holy Ghost himself useth this expression in sacred Writ, * *As a Vesture shalt thou change them, and they shall be changed, but thou art the same.* That English man or woman who should now take up or retain the Garments, fashions used in *Adams*, the *Britains*, *Saxons*, *Danes*, *Normans* times; or but in the Reigns of King *Edward* the third, fourth, fifth, sixth, *Henry* the eighth, Queen *Elizabeth*, or King *James*, would be reputed a Cynick, Fantastick, or Fanatick (especially at Court) and the very boyes in the streets would shout at them. Why then should not Bishops and Ministers Rochets, Surplisses, Church Vestments be as changeable as other mens Garments, or their own ordinary wearing cloathes, which they all change with the times? We know by experience, that all Nations, Manners, Laws, Governments, Governours, Customs, Languages, are variable, yea changed with times and occasions; that all things under the Sun are subject to variation; why not then these Ecclesiastical Vestments, about which there have been formerly so many frequent and fierce contentions, for our Churches and Kingdoms peace? Our very humane bodies (and Bishops, Ministers bodies too, as well as others) are daily subject to alterations: from infancy to youth, from youth to manhood, from manhood to age, yea to old age, from health to sickness; and shall Bishops or Priests Vestments only be immutable? though originally grounded on Popes Decrees; instituted by them to adorn their exploded

‖ Gen. 7. 7. 21. and 15. 12. Heb. 11, 37.
* Psal. 102. 26
See *Aretius*, *Prebl. locus* 122. *de vestimentis.*
Gul. Stuckius Antiq. Conl. 2, c. 26, 27.

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Sacrifice of the Masse, and Altar-services, and founded upon strange perversions of sacred Scriptures, or most absurd, ridiculous, monkish, fanatick Reasons, mystical significations, crochets, and the pretended transubstantiation of the Bread and Wine into Christs natural body & blood, which all Protestants cannot but disclaim.

Since therefore what the Apostle concludes of meats, is likewise true of all these Vestmets: * *But meat* (a Rochet, Surplisse, Hood, &c.) *commend us not to God; for neither if we eat* (or wear them without scandal to others) *are we the better; neither if we eat* (or wear them) *not, are we the worse*. Let all Bishops, Ministers, Christians, upon the consideration of the premises, henceforth take up the same Apostles resolution and inference from thence, recorded for their imitation: *But take heed lest this liberty* (or power) *of yours, become a stumbling block to those that are weak; and through thy knowledge shall the weak brother perish, for whom Christ dyed? But when ye sin so against the Brethren, and wound their weak consciences* (by using or imposing these Garments on them, with rigor, against their wills and judgements) *YE SIN AGAINST CHRIST; Wherefore if meat* (much more then if wearing these pontifical, Sacerdotal Vestments) *offend, or make my brother to offend, I will eat no flesh* (much lesse wear or impose all or any of these Church Vestments) *whilst the world standeth, lest I make my brethren to offend.* And seeing these old Proverbs are most true, inserted into the Canon Law it self, * *Cucullus non facit Monachum, non item Isiacos linostola; aut Sacerdotes amictus linei: Non Cathedra sacerdotem facit, sed Cathedram sacerdos; nec locus seu vestis sanctificat hominem, sed locum & vestem homo.* Upon which considerations, the * fourth Council of *Carthage, Can.* 15. & 45. decreed, *Ut Episcopus vilem supellectilem, & mensam ac victum pauperem habeat, & dignitatis suæ authoritatem, FIDEI & VITÆ MERITIS QUÆRAT, NEC VESTIBUS NEC CALCEAMENTIS DECOREM QUÆRAT*, (which is since inserted by *Gratian* into the body of the Popes Canon Law, though

* 1 Cor. 8 9, 10, 11, 12, 13.

* *Cælius Rhodig. Antiqu. lect. l.* 5. *v.* 12. *Gratian. Dist.* 40.

* Surius *concil. tom.* 4. *p.* 513, 514.

though he truly addes in his Gloſſe, *Hoc hodie non tenet quia modo habent amplas poſſeſſiones.*) I ſhall heartily, humbly, and importunately beſeech all Biſhops, Miniſters, Deacons and Chriſtians whatſoever in general, and all true members of the Church of *England* in ſpecial, upon ſerious peruſal of all the premiſes, from henceforth, not with the *Roman Pontifical* or *Durantus Magno conatu Nugas agere*, as Popes, Popiſh Prelates, Prieſts, Fryers, and little children uſe to do; nor yet to place the leaſt holineſſe, piety, neceſſity, or indiſpenſible expedience in the uſe or wearing of Epiſcopal and Sacerdotal Veſtments, in celebration of Divine-ſervice and Sacraments; nor any longer rigorouſly to impoſe, or unchriſtianly to contend about them, they being juſt like accidents in relation to the ſubſtance of Gods worſhip and true Religion, which may be as well abſent as preſent, without deſtruction of, or prejudice to either; but rather ſeriouſly to fix all their meditations upon thoſe *WHITE* Windingſheets, wherein they ſhall all ſhortly be interred in their graves, ſtript naked of all thoſe Prieſtly Rags, Robes, Veſtments, about which they now overmuch contend; and ſeriouſly to endeavour to put off thoſe old filthy rags of ſin, and put on all thoſe ſpiritual Garments, Armour, Graces, which the Goſpel it ſelf in direct terms enjoyns them to put on, and that under pain of eternal damnation, in theſe enſuing texts (wherewith I ſhall conclude) about which there will, there can be no diſputes, *Rom.* 13. 12, 13, 14. *Let us therefore caſt off the works of darkneſſe, and put on the Armour of light: Let us walk honeſtly, as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying; but* PUT YE ON THE LORD JESUS CHRIST, *and make no proviſion for the fleſh, to fulfil the luſts thereof*, Epheſ. 4. 22, 23, 24. *That ye put off concerning the former converſation, the old man, which is corrupt, according to the deceitful luſts; and be renewed in the ſpirit of your minds; and that ye put* ON THE NEW *man, which after God is created in righteouſneſſe*

ousnesse and tuue holinesse. Ephes. 6. 11, &c. *PUT ON THE WHOLE ARMOUR OF GOD, that ye may be able to stand against the wiles of the Devil: Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousnesse, and your feet shod with the preparation of the Gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the Devil: And take the helmet of salvation, and the Sword of the Spirit, which is the Word of God: Praying always, WITH ALL PRAYER AND SUPPLICATION* (not with common or Canon prayer alone, to which too many now confine themselves and others) *watching thereunto with all perseverance and supplication for all Saints.* Col. 13. 12, 13, 14, 15. *PUT ON therefore (as the Elect of God holy and beloved) bowells of mercy, kindnesse, humblenesse of mind, meeknesse, long-suffering, forbearing one another, and forgiving one another, if any man have a complaint against any, even as Christ forgave you, so also do ye: And above all these things, PUT ON CHARITY, which is the bond of perfectnesse and let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankefull: Let the Word of Christ dwell in you richly in all wisdome, teaching and admonishing one another in Psalms and Hymns, and Spiritual Songs, singing with grace in your hearts to the Lord: And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through him.* The putting on of all these Evangelical *WHITE* sacred garments, the using of such Church prayers and musick, in all Cathedrals, Collegiate and Parochial Churches, by our Bishops, Ministers, Deacons, and others; and the abandoning all Papal, *unevangelical,* * illegal, dangerous *Oaths of Canonical obedience* from Ministers to Bishops, not warranted by Law or Gospel, (thus censured, inhibited, by the whole second Council of *Cavailon*, under *Charles the Great*, about the year 812. *cap.* 12) *Dictum est de quibusdam fratribus, quod eos, quos ordinaturi sunt* Jurare cogant, *quod*

* 3 *Car. Petition of Right. Surius Concil. Tom.* 3. *p.* 279, 280. *Laur. Bochellus Decret. Eccl. Gal. l.* 3. *Tit.* 2. *c.* 85. *p.* 402.

quod digni sint, & contra Canones non sint facturi, et obedientes sint Episcopo, qui eos ordinat, & Ecclesiæ, in qua ordinantur: Quod Juramentum, quia periculosum, omnes una inhibendum statuimus, which Oaths are now rigorously inforced; against his Majesties Declaration, and Petition of Right, 3 *Caroli*, to support these superfluous Vestments and Ceremonies) will throughly reconcile all dissenting Parties; put a period to all future controversies concerning the premises, and make us all *the Temples of the living God*; who will then say, *I will dwell in them, (walk in them) and will be their God, and they shall be my People.* 2 Cor. 6. 16.

Prov. 25. 2.

The Honour of Kings is to search out a matter.

1 *Thes.* 5. 21, 22.

Prove all things, hold fast that which is good, abstain from all appearance of evill.

AN APPENDIX

To the

Fourth Section,

CONCERNING

The Use of White, Black, and other coloured Garments, both by Pagans, Jews and Christians, in Feasts, *Funerals*, Plays, Inaugurations, sacred Duties, and their various mystical Significations, Excellency and Dignity.

BEcause I would pretermit nothing, which may either inform, or satisfie the Learned Readers of this *Pacifick Examination*, relating to the use of *White Vestments*, both among *Pagans*, *Jews* and *Christians*, upon several Civil and Religious Occasions, Grounds, Reasons; I thought fit (by way of *Appendix*) to annex this ensuing

ing learned Diſcourſe of *Joannes Gulielmus Stuckius, Tigurinus*, concerning *White* Garments, in his 2d Book, *Antiquitatum Convivialium*; cap. 26. *De Veſtitu Convivali*; DE VESTIUM ALBARUM (QUÆ IN EPULIS POTISSIMUM USURPARI FUERUNT SOLITÆ *ac in genere* COLORIS ALBI USU, SIGNIFICATIONE, PRÆSTANTIA AC DIGNITATE: Editio ſecunda, *Tiguri*, 1597. f. 234. to 240. fraught with greateſt variety of Learning, of any Treatiſe I have read concerning this ſubject.

Albi coloris veſtitum in conviviis uſitatum fuiſſe. Veſtium candidarum uſus apud Judæos.

SEquitur nunc tertia corporis ad epulas futuras præparandi actio, quæ in veſtitu conſiſtit, &c. Equidem ex veterum ſcriptorum monumentis facilè colligi poſſe exiſtimo, albi potiſſimùm coloris veſtitum in conviviis uſitatum fuiſſe, ita ut nigris veſtibus accumbere apud gentes quaſdam nephas duceretur: unde & בחור *Bachar*, elegit nonnulli arbitrantur, compoſitum à כ & חור *chor*, candidum, quòd quæ ſunt candida, eligantur & approbentur. Philo de vita Theoretica teſtatur, Judæos olim dierum feſtorum convivia λευχειμονοῦντας, hoc eſt, albatos ſeu candidatos agitare fuiſſe ſolitos: ex quo illud: Quovis tempore veſtimenta tua candida ſunt. Huc quoq; referendus ille mos Judæorum decimum quintum diem menſis Ab celebrandi veſtibus albis, atq; chorels: de quo ſic ſcriptum extat in Tabanit fol. 26, p. 1. Decima quinta menſis Ab, id eſt, Julli, filiæ Jeruſalem egrediebantur in veſtibus albis, quas qui non habebant, à ditioribus mutuò ſumebant, ne, cui veſtes deerant, remorarentur, quò minus ad choreas venirent: omnes veſtes lavabantur. Filiæ Jeruſalem egrediebantur, & choreas ducebant, in vineis. Quid verò dicebant? Adoleſcens attolle oculos tuos, & vide quam tu velis eligere ex omnibus, ne reſpicias pulchritudinem, ſiquidem fallax eſt, at eam, quæ Deum timet, laudes. Idem mos apud Romanos quoq; fuit. Hinc *Horat. lib* 2. *Sat.*

Uſus veſtium candidarum apud Romanos in diebus feſtis.

Ille repotia, natales, aliaſve dierum
Feſtos albatus celebret.

De

De usu vestium candidarum in diebus festis apud Romanos multa alia testimonia præter Horatii, extant apud auctores. Xiphilinus, die celebri Romæ ob ingressum Teridatis; μάλιστα δὲ ἡ ἀγορὰ ἐπεπλήρωτο, τὸ γὰρ μέσον αὐτῆς ὁ δῆμος λευχειμονῶν, καὶ δαφνηφορῶν κατὰ τέλη εἶχε, τὰ δ' ἄλλα οἱ στρατιῶται λαμπρῶς ὁπλισμένοι, id est, populus albatus, & laureatus. Vopiscus in Florian. Tantum illud dico: Senatores omnes ea lætitia esse elatos, ut domibus suis omnes albas hostias cæderent, albati sederent. Persius : ——*Negato*

Juppiter hoc illi, quamvis te albata rogaret.

Prudentius contra Symmachum,

Exultare patres videas Pulcherrima mundi
Lumina, conciliumq; senum gestire Catonum
Candidiore toga, nivium pietatis amictum
Sumere. Et Ovidius,

Vestibus intactis (usu nondum sordidis, aut absoletis)
Tarpeias itur in arces ; Persius in re simili,

Et populus festo concolor ipse suo est.
Scilicet hoc populo pexusq; togaq; recenti
Et natalitia tandem cum Sardonyche albus
Sede leges celsa. Idem Satyr. 2.

Vota negato Juppiter hæc illi, quamvis albata rogant.

Id est, vestibus albis amicta. Cic. in Leg. Color albus præcipuè * Deo decorus est, cùm in cæteris, tum maximè in textili. Nec verò solùm in natalitiis, & repotiis, & nuptialibus aut sponsalibus, sed etiam in funebribus cœnis hanc consuetudinem servatam fuisse, locuples testis est M. Tullius in Vatinium : ubi illi objicit, quòd cœnaverit atratus : verba ejus hæc sunt : Atque illud etiam scire cupio, quo consilio, aut qua mente feceris, ut in epulo Cn. Arii familiaris mei cum toga pulsa accumberes : quem unquam videris, quem audieris, quo exemplo, quo more feceris ? Dices, supplicationes te illas non putasse. Optime. Nullæ fuerint supplicationes, &c. Quis unquam cœnavit atratus ? ita enim illud epulum est funebræ, ut munus sit funeris, epulæ quidem ipse dignitatis. Sed omitto epulum, populi Romani festum diem argento, veste, omni apparatu visendo : quis unquam in luctu do-

* *As if God were delighted with colours.*

In cœnis funebribus albati accumbebant.

domestico, quis in funeri familiari cœnavit cum toga pulla? cui de balneis exeunti (en consuetudinem balneandi ante epulas) præter te, toga pulla unquam data est? cum tot hominum millia accumberent: cum ipse epuli dominus Quintus Acius albatus esset, tu in templum Castoris te cum Caio Figulo atrato, cæterisque tuis furiis funestum intulisti. Quis tum non ingemuit, &c. Hunc tum morem ignorabas? nunquam epulum videras? nunquam puer, aut adolescens inter coevos fueras? Fausti adolescentis nobilissimi paulo ante ex epulo magnificentissimo famem illam veterem tuam non expleras? quem accumbere atratum videras dominum cum toga pulla & ejus amicos ante convivium? Quæ te tanta tenuit amentia, ut tu, nisi id feciſſes, quod fas non fuit, nisi violasses templum Castoris, nomen epuli, oculos civium, morem veterum (hinc constat morem hunc fuisse vetustum) ejus qui te invitarat auctoritatem, parum putares testificatum esse, supplicationes te illas non putasse. Ex gravi hac Ciceronis invectiva satis constat, Romanos veteres convivia iniisse albatos, ita ut nephas ducerent pullatum, sev atratum in convivio etiam funebri accumbere. Idem colos albus & Japponiis adhuc hodie in luctu est usitatus. Sidonius quoque Apollinaris ad hunc albarum vestium in exequiis, epulisque exequialibus usum allucit lib. 5. epist. ad Aumastum: Nam libenter, inquit, incedunt amati ad epulas, albati ad exequias, pelliti ad ecclesias, pullati ad nuptias, castorinati (castoriis pellibus induti) ad lætanias. Plutarchus testatur in Problematis, fœminas antiquius in luctu vestes, virtasque albas gestasse (qui hodie Reginarum Galliæ lugentium mos est, teste Polid. Virgil.) & Argis quoque teste Socrate, albas vestes aqua elutas, in luctu gestare fuisse solitas. Ibidem cadaver quoque defuncti albo tegmine involutum fuisse scribit. Apud Græcos, ut scribit Alex. ab. Alex. lib. 3. cap. 7. sed sine auctore, fœminæ, virique in candida veste cum coronis, amplissimi viri exequias prosequuntur, & veluti in luctu publico comploranti promiscuè, Quod fuit in more Syracusanis, qui candido

Balnea ante Epulas.

In exequiis atque luctu.

amictu

amictu velati, & fronte coronati, Timoleonem extulere. Sycionii similiter Aratum in veste alba, & coronis sepulchro intulere. In Imperatorum Roman. funeribus, vestes albas adhibitas fuisse, Plutarch. & Herodian. testantur. Colorem album antiquitus matronis in luctu fuisse usurpatum, Scaliger quoque testatur lib. 1. Poet. Sic Blondus quoque Forolivienſis lib. 2. Romæ triumphantis & Urbinas ille, qui libros de Inventoribus rerum scripsit, & alii non indocti viri, nulla temporum adhibita distinctione, in luctu antiquas mulieres, albas semper vestes usurpasse existimant. Verum hos errare, & pullas, fuscas nigras seu atras (quas anthracinas Varro vocat, quasi dicas carbonarias) antiquissimis temporibus fuisse lugentium vestes, Hieron. Magius lib. 3 Miscell. cap. 14. veterum quorundam auctoritate probat. Varro de Vita Patrum, ut apud Nonium legitur, de muliere: Propinquæ, inquit, adolescentulæ, etiam adolescentuli proximi amiculo nigello, capillo promisso sequuntur luctum. Idem: Ut dum supra terram essent, ricinis lugerent, funere ipso pulli pallis amictæ. Erat autem ricinum, ut Nonius ait, quod sua ætate masurtim dicebatur, palliolum fœmineum breve, cujus formam appingit ipsemet Varro lib. 4. de lingua latina, Apul. lib. 2. de Asino aureo: Umbrosum, inquit, demonstrat cubiculum, matronam flebilem, fusca veste contectam. Eadem quoque apud Græcos consuetudo fuisse videtur: siquidem Iphigenia Euripidis Clitemnestræ matri in jungit, ne suam ob mortem crinem laniet: idemque ut suis renuncies sororibus, scilicet ne quando nigris vestibus membra contegant. Unde & Hom. Il. lib. 24. Thetim futuram filii necem deflentem, velo nigro tectam Jovem adire facit. Niger enim color mortalis est, ut inquit Hippocrat. in lib. de Morbo sacro, sive quisquis ille fuit, qui librum illum conscripsit, quem Galenus Hyppocratis esse negat. Theoc. in Epitaphio Adonidis, Venerem cyanea stola indutam, ad lugendum Adonidis mortem invitat. Nigrarum vestium mos apud mulieres Romanos mox obsolevit, ut Plutarchi testimonio intelligitur. Deinde moribus depra-

In cadaveribus involvendis.

Alia testimonia de vestium nigrarum usu in exequiis.

Color niger Ticinum quid.

depravatis, & viros albas vestes in luctu usurpasse, colligere possumus ex his Julii Pauli verbis lib. 1. Sententiarum, sub titulo de Sepulchris & lugendis. Qui luget, inquit, abstinere debet à conviviis & alba veste.

Livius scribit, in luctu matronas Romanas nihil aliud quàm purpuram aurumq; deponere, quæ: cùm eluxerunt, resumunt. Dionis. Halicar. l.5 refert, Romanas matronas Valerium Publicolam Brutumq; luxisse annuum tempus, depositione auri & purpuræ, ut est illis luctus consuetudo in necessariorum cognatorumq; funebribus. Alex. ab Alex. l.5. cap.18. scribit diebus natalitiis & Calendis Januariis, nonnunquam ludis Roman. albas lacernas prætextasque indutos incedere, & ludos spectare fuisse solitos. Nam in veste pulla ludis interesse Augustus prohibuit. Alexander Severus, teste Lampridio, cùm natalem diem commendaret, hostia cruenta effugit, & ut se civiliter gerebat ac permixtus populo erat, albam ejus vestem, cum qua constiterat, cruentavit. Lacernis candidis usos fuisse Romanos in spectaculis, ex illis Martialis carminibus constat, quibus ille perstringit Horatium, qui nigra lacerna spectaculis interfuerat,

In natalitiis.

In spectaculis.

Spectabat modo solus inter omnes
Nigris munus Horatius lacernis,
Cùm plebs, & minor ordo maximusque
Sancto cum duce candidus sederet
Toto vix cecidet repente cælo
Albis spectat Horatius lacernis.

In militia.

Augustus, teste Suetonio, habitum vestitumq; pristinum reducendi studiosus, visa quondam pro concione pullatorum turba; indignabundus, & clamitans ait: En Romanos rerum dominos, gentemq; togatam. Negotium ædilibus dedit, ne quem posthac paterentur in foro circòve, nisi positis lacernis, togatum consistere. Item, Sanxitq; ne quis pullatorum media cavea (theatrali consessu, ubi populus spectavit) sederet. De lacerna candida amphitheatrali, vide plura apud Lazium li.8.c.10. Com. Reip. Plutarch. in Æmilio de Triumpho P. Æmilii verba faciens, dicit: Omnes καθαραῖς ἐσθῆσι κεκοσμημένους, id est

eſt, albis veſtibus indutos) ludos ſpectaſſe. Fuit candidarum veſtium alius quoque apud Romanos frequens uſus, tales enim erant veſtes caſtrenſes, ſacerdotales, atq; muliebres.

In militia.

De caſtrenſibus Trebellius Pollio in Galeno ſic ſcribit: Jam primum inter togatos patres & equeſtrem ordinem, albatos milites (albis veſtibus indutos) & omni populo præeunte. Sic candidatos milites Vegetius rei militaris vocat principales, qui privilegiis muniuntur.

In ſacris.

Veſtimenta ſacerdotalia ſimiliter linea fuerunt & alba pretioſa, nullo infecta colore, pura. Virgil. 12 Æneid.

Procedunt caſtris, puraque in veſte ſacerdos Ovid.
Nunc Dea linigera colitur celeberrima turba. Juvenal.
Cum grege linigero circumdatur, & grege calvo. Martial.
Linigeri fugiunt calvi, fiſtrataque turba.

Suffibulum.

Sic Flamen, ut Varro tradit, cùm Jovi ſacra ferebat, totus albatus erat, & pileum etiam geſtabat album. Item virgines Veſtales ſuffibulo amictæ ſacrificabant. Fuit verò ſuffibulum veſtimentum album prætextum, quadratum, oblongum, quod illæ in capite habentes ſacrificabant, idq; ſub mento fibula comprehendi ſolebat, unde nomen, Pierius lib. 40. Hieroglyph. De calceamentis ſacerdotum Romanorum, Athenienſium, & Alexandrinorum candidis, vide Lazium lib. 8. cap. 13. Com. Reipu. Rom. Talis Ægyptiorum quoq; ſacerdotum veſtitus fuit, de quo Herod. ſic ſcribit: Sacerdotes linea ferunt veſtimenta, induti, ſemper recens abluta, huic rei ſemper vacantes. Iidem calceos papyraceos geſtabant. Plin. teſtatur li. 19. veſtes ſacerdotibus Ægyptiis lineas gratiſſimas eſſe eo genere lini, quod goſypon & xylon vocant, unde dicta xylina, quibus nulla ſunt candore mollitieve præferenda. Apuleius cæremonias Ægyptiorum explicans, Influunt, inquit, turbæ ſacris divinis initiatæ, viri fœminæq; omnis dignitatis, lineæ veſtis candore puro luminoſi. Ab hac veſte linea Poetæ linigeros vocant Sacerdotes Iſidis Deæ Ægyptiorum. Pierius tamen, neſcio quo auctore, Sacerdotes, inquit, Ægyptii contra no-

nostrorum mores cumsupplicabant, nigris utebantur vestibus, neque alias quàm nigras vestes eum decere arbitrabantur, qui Diis preces allegaret: quippe ut forma ipsum supplicare confirmarent, ex qua mortales conformati sumus. Ea autem apud ipsos nigra figurabatur. De Ægyptiorum Sacerdotum calvorum vestitu atque habitu candido, vide plura apud Apuleium libro secundo & undecimo. Poteris hunc habitum, ut Beroaldus facit, cum habitu sacerdotum nostri temporis conferre. De vestibus religiosis, & sacerdotalibus Judæorum, vide Beroaldum in Suetonio ex Hieronymo.

Vestes muliebres. Tinum candidum.

Muliebria quoque vestimenta linea atque alba Romanis fuerint probata, ut testatur Lazius libro octavo Commentariorum capite primo. Unde proverbium: Linum candidum lucri causa ducis, in eum qui dotis causa ducit vel deformem, vel anum. Linum autem vocat uxorem, vel quòd apud veteres solæ mulieres lineis uterentur, &c. Erasmus in Adagiis. Turnebus in suis Advers. in illum Horatii versum: Mirator cunni Cupennius albi: Ex pudenda, inquit, parte mulierem intelligit, ex albo ingenuam: in ingenuis autem stupra legibus vindicabantur, non item in libertinis. Ingenuæ autem mulieres albatæ erant, libertinæ atratæ, nobiliores purpuratæ. Unde Artemidorus: καὶ εἰ μὲν ἦ χλαμύς εἴη λευκὴ, ἐλευθέραν ὁ ἰδὼ, γαμήσει, εἰ δὲ μέλαινα, ἀπελευθέραν, εἰ δὲ πορφυρὰ, εὐγενεστέραν ἑαυτοῦ: sic enim conjicit, somnia illa & visa Artimidorus, quòd his essent solitæ uti vestibus ingenuæ, libertinæ, & nobiles.

In manumissionibus.

Præterea vestis candida apud eosdem manumissionis quoque insigne fuit. Moris enim erat Romæ, ut servi facti liberti candidati ad cœnam domini sui admitterentur. Hoc perspicuè docet Tertullianus libro de Resurrectione carnis, his verbis: Oro te, si famulum tuum libertate mutaveris, quia eadem caro, atque anima permanebunt, quæ flagellis, & compedibus, & stigmatibus obnoxiæ retrò fuerant: idcirco ne illa eadem pati oportebit? non opinor. Atq; & * vestis albæ nitore, & aurei annuli honore, & patroni nomine, ac tribu, mensq; honoratur.

See [illegible] Cerda ibid.

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In magistratuum petitione. Magistratuum petitores cur toga candida induti fuerint.

Toga pura.

ἐθὴς καθαρὰ.

——— *Quem ducit hiantem*
Cretata ambitio, &c.

Quæ autem essent artes petitoriæ (Cicero munus candidatorum dixit pro officio & labore petitionis,) hoc est, candidatorum, docet Mamertius in Panegyr. his verbis: Quis ignorat tunc quoque, cum honores populi

Vestis linea alba.

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See la Cerda ibidem,

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Quæ autem essent artes petitoriæ (Cicero munus candidatorum dixit pro officio & labore petitionis,) hoc est, candidatorum, docet Mamertius in Panegyr. his verbis: Quis ignorat tunc quoque, cum honores populi

Vestis linea alba.

Romani suffragiis mandabantur, multos fuisse candidatorum labores? * ediscenda omnia nomina tribulium, homines singuli salutandi, prehensandæ obviorum manus, omnibus arridendum, multaq; alia propter honorem adipiscendum agenda, quæ alias virum honore dignum facere non deceret. Hinc Cæsaris sive Principis candidatus, proverbium de eo, qui inani quadam confidentia & securitate nixus, negligentius munus aliquod obit, de quo multa Cælius libro decimo quarto, capite decimo sexto. De iisdem Cicero in oratione, cui titulus est, in toga candida, quam dixit in Senatu in petitione consulatus, (hujus orationis meminit Beroaldus in Suetonium, & Cælius libro decimo quarto, cap. decimo sexto) olim tribuni legem promulgarunt, ne cui album vestimentum (sic ille togam candidam appellat) addere petitionis causa liceret, sicuti tradit Livius in 4. ab urbe condita. Pierius tamen in Hieroglyph. suis lib. 40. albam vestem modestiæ, animique sua sorte contenti signum esse dicit: purpuram autem ambitionis, animique sublimis, & vasti, amplitudinis, summique magistratus. Hinc cum apud Alexandrum quidam Antipatri parsimoniam, atque modestiam commendaret: Ἔξωθεν, inquit, λευκοπάρυφος ἐστὶ, τὰ καὶ ἔνδον ὁλοπόρφυρος. Cæl, lib. 9. cap. 7. id est, Foris albo utitur pallio, intus verò totus est purpureus, fictam notans in homine ambitiosissimo, qui maxima quæque appeteret, modestiam. Sic paries dealbatus; *Act.* 23. & sepulchra de albata, *Matth.* 23. hypocritæ appellantur. Hæc ille. Tales profecto erant * Romani illi candidati, qui candida veste animi candorem atque modestiam, innocentiam præ se præferebant, cùm animi illorum essent purpurei, id est, ambitiosi atq; sanguinolenti. Purpuram autem Romanorum quoque magistratuum insigne illud Martialis indicat:

Divisit nostras purpura vestra togas.

Et ab eodem purpura usurpatur pro magistratibus,

Purpura te fœlix, te colit omnis honos.

Plin 20. de Gallis, ut plane dignè aliti honoris tantum præbeat Romana purpura, id est, magistratus Romanus.

Hinc

** As those now doe who stand to be Knights, Citizens, and Burgesses in Parliament.*

Proverbium. Artes petitoriæ

Paries dealbatus, Act. 23. & *sepulchra dealbata*, Matth. 23. *quid denotent Purpura.*

** And are not many Roman Prelates and Priests now such, and English too?*

Hinc perfidi quoque Judæi Christum per ludibrium πορφύραν, id est, purpura, ut Marcus, inquit, sive, ut Joannes loquitur, ἱμάτιον πορφυροῦν, id est, veste purpurea induerunt, cum ille sibi verè, illorum autem opinione falso, regiam dignitatem assignaret. Fuit simul sanguinis illius effundendi symbolum. Eam vestem clamidem coccinam Matthæus appellat. Coccina tunica prælii futuri signum fuit Romanorum Imperatoribus, teste Plutarcho in Fabio. Sic quoque vestis Christi coccina, fuit signum prælii, quo Christus cum diabolo, morte atque peccato erat dimicaturus. Fuit etiam vestis purpurea, vestis triumphalis, ut Bayffius ex Plutarcho probat. Fuit ergo illius simul futuræ victoriæ atque triumphi symbolum. Purpuræ appellatione coccum non contineri Bayffius ex Ulpione probat, unde Evangelistæ videntur à se in vicem dissidere, quorum unus, Matthæus nimirum coccinam, reliqui duo purpuream illam Christi vestem fuisse affirmant, quam rem Sorbonicis Theologis dijudicandum relinquit. Vestem purpuream à coccina differe Brodæus probat, lib. 1. Miscell. cap. 8. Coccos enim, inquit ille, est surculosus parvus frutex, cui grana seu lentes adjacent, teste Dioscoride lib. 4. & Clusio de plantis Hispanicis. His colorem coccineum fieri, eoque infecta vestimenta coccinea appellari puto. Purpura autem, ut fatentur omnes, piscis est è concharum genere, qui florem illum tingendus ex petitum vestibus in mediis habet faucibus. Mihi quidem Matthæus colorem (est enim coccineus color idem fere cum purpureo) reliqui duo materiam videntur expressisse, ut etiam Rondeletius sentit in sua Historia piscium. Candidati autem eleganter dicuntur petitiores non solum magistratuum, sed aliarum quoque rerum. Sic à Quintil. candidatus eloquentiæ, à Plinio in Panegyrico candidatus gloriæ, & immortalitatis: ab Hieronymo candidati fidei, catechumeni, qui ad fidem instruuntur, & munerarius pauperum, & egentium candidatus: & ab Apuleio lib. 1. de Asino, candidatus cruci, hoc est, qui crucem petit, sive qui jam est futurus crucifixus, & (ut veteres loquebantur) directus, ut C. Rabirius

Purpura Christi. Coccina tunica.

Evangelistæ de purpurea illa sive coccinea Christi veste conciliantur.

Vestis purpurea & coccinea discrimen.

Candidati, petitores non solum Magistratuum, sed aliarum quoque rerum.

birius ille pro quo Cicero. extat oratio: à Plauto cruci ſalus dicitur, quaſi in crucem ſaliens: & Libertus Icelus à Suetonio, ſummus equeſtris ordinis candidatus: à Seneca homo multarum rerum candidatus appellatur, à quo fortunæ comitia dicuntur. Sic à Tertulliano ſimili tranſlatione perelegantiſſime, æternitatis candidati appellantur Enoch, & Elias, libro de Reſurrectione carnis, & candidatus timoris, qui paulatim timorem Domini imbibit, libro ſecundo ad Uxorem, & candidati diaboli dicuntur, qui idolatricis ſacris ſunt initiati, libro adverſus Marcionem. Idem in libro de Baptiſmo, Baptiſmum pœnitentiæ, quaſi candidatum remiſſionis & ſanctificationis in Chriſto ſubſecurata vocat. Nam quod prædicabat (ſcilicet Johannes Baptiſta) Baptiſmum pœnitentiæ in remiſſione delictorum, in futuram remiſſionem enunciatum eſt. Siquidem pœnitentia antecedit, remiſſio ſubſequitur. Ab eodem libro de corona candida ſalutis & candida martyrii elegantur pro æternæ ſalutis præmio uſurpatur. Idem de S. Paulo verba faciens, dicit illum gloriam carnis, notam circumciſionis, Phariſææ candidæ dignatem, pro detrimento ſibi deputaſſe: ubi candida metonymicῶς pro ordine, ſive honore videtur uſurpari: vel forſan Phariſæi hypocritæ, qui à Chriſto dealbatis ſepulchris comparantur, veſtes albas ſeu candidas geſtarunt. Verum de veſtitu Romanorum albo, plura tradit Juſtus Lipſius Elect. lib. 1. cap. 13. lectu digniſſima, quorum hæc eſt ſumma: Romanis in veſtitu placuiſſe colorem album, ſive quod is, ut Plato vult, lætitiæ ſit proprius: ſive potius quia agreſtis illa & prima gens, ſpretis accerſitis coloribus, lanæ nativum retinuit, id eſt, album. Ita toga Romanorum alba & Tunica fuit, & Calcei & omnis cottidiana veſtis. Togam albam fuiſſe, quam Græci λευκὴν, & ad diſcrimen prætextæ, ὁλολευκὴν vocant, Titinnii, Plauti, Statii, Perſii, Martialis teſtimoniis probat. At objiciat quis: Si toga vulgo alba, cur, qui prenſabant, induebantur toga candida, ut hac quaſi nota intelligi & excerni poſſent à reliqua plebe? Reſpondet, albi coloris togas vulgo fuiſſe, non candidi. Albus color

Candida ſalutis, martyrii.

Albus color in veſtitu cur Romanis placuerit.

Albi & candidi coloris diſcrimen.

color nativus lana est: candidus proprie splendens ille, & qui est ab arte. Ideo Polybius aliquot locis λαμπρὰν dictam maluit petitorum togam, quam λευκὴν: & Latine commode splendentem dixerimus. Nam petitores non contenti insito lanæ colore; cretam addebant in vestem, ut splendesceret. Unde Isidorus, fit toga addito quodam cretæ genere candidior. Objiciunt item de diebus festis, Romani inquiunt, saltem per dies festos in veste alba erant. Non ergo cottidianas vestes censendum albas. Respondet, non aliud fuisse in eo more, quam ut per dies privatim aut publice lætos, togas recentes sumerent, & usu nondum sordidas aut obsoletas, qui mos plane geminus est moribus nostris. Nec vero Romani solùm in lætitia aut in sacris adhibebant hunc colorem, sed etiam externi, id quod de Rhodis Livii testimonio probat, & de Ægyptiis Suetonii in vita Augusti. Propter has togas albas fullonum apud veteres creberrimus usus, rarior tinctorum. Fullonum, qui maculas scilicet & sordes è toga eluebant, & addito furfure ac creta iterum candidam faciebant. Alba igitur toga, & ea quamdiu in communi usu, discrimen nullum inter cives fuit à colore vestis, nisi quod divites, munduli elegantes semper in toga sua è fullone nivea: vulgus fere sordidiores essent, & togis magis pallentibus, ac, ut proprie dicam, obsoletis. Ideo Seneca epist. 115. per sordidos intelligit vulgum. Mirari, inquit, non debes, corrupta excipi non tantum à corona, sed ab hac turba quoque cultiore. Togis enim inter se isti, non judiciis dissident. Sed & viri illustres ac nobiles rei facti, per dies judicii sumebant hanc togam sordidam, posita nivea, ut miserabiliores essent in veste plebeia. Itaq; rei in sordibus esse dicuntur aut sordidati: non pullati, ne quis erret, qui color tantum, funebris. Viri etiam graves ac rigidi non amabant eximiũ illum candorem. Unde simia ille apud Horatium,

Rhoda Fullonum apud veteres creberrimus usus.

Sordida pro vulgo.

Reorum toga sordida.

Exiguaque toga simulat teſquore Catonem.

Duo enim lauti homines amabant in toga laxitatem & candorem: spreverat Utrumq; Cato, arcta toga contentus

In toga duo amabantur.

Toga mutata.

tentus & ea ſqualenti: Id enim Horat. teſquorum vocat, pro quò malè vulgò legunt textorem. Poſtea mutata Republ. & labente imperio, toga quæ olim neceſſaria civibus, Imperatorum temporibus, ad paucos remanſit & non niſi honeſtiores. Vulgus ſpreta ea, abiit ad Pænulas, lacernas aut tunicas ſolas eaſque colore pullo, id quod ſtatim ſub Auguſto cœpit. De pænulis, tunicis, lacernis, vide ibidem plura. Pereunte toga, interiit color albus, & pullo plebeio omnes veſtes. Hinc diſcrimen natum inter cives, ignotum ſeculo priori, ut alii candidati dicerentur, pullati alli. Canditati non ii, qui peterent (ut olim) ſed honeſtioris ordinis cives. Pullati, infima plebs ſive vulgus.

Pullati qui.

Naucratitæ veſtibus albis uſi fuerunt.

Porro Naucratitas quoque teſtis eſt Athen. lib. 4. in Genethliis Veſtæ Prytanitidis in Pryæneo epulantes, nec non in Dionyſiacis & Panegyri Comæi Apollinis albis veſtibus uſos fuiſſe, quas ſuo quoque tempore Prytanicas veſtes dicit fuiſſe appellatas: Cereris quoque initiatos candidis, ut Bellonæ nigris, & Saturni purpureis atque rubicundis veſtibus indutos fuiſſe, Tertul. teſtatur lib. de Pallio, his verbis: Cur iſtas non ſpectas? vel illos item, qui novitate veſtitus religionem mentiuntur, cum ob cultum omnia candidatum & ob notam virtæ & privilegium galeti, Cereri initiantur; cum ob diverſam affectionem tenebricæ veſtis & tetrici ſuper caput velleris in Bellonæ montes fugantur: cum latioris purpuræ ambitio, & galatici ruboris ſuperjectio, Saturnum commendat: cum ipſum hoc pallium moroſius ordinatum, & crepidæ Græcatæ Græcatim Æſculapio adulantur. Alexand. ab Alexand. lib. 6. cap. 19. Romanos ſcribit in toga candida ludos ſpectare ſolitos fuiſſe, & mulieres in veſte alba Cereris ſacrum facere ſolitas fuiſſe, ut tunc Diis gratum eſſe cenſerent, ſi à lætis, nec funere pollutis celebraretur. Et tamen, ut teſtis eſt Pierius in Hieroglyph. apud Arcadas Cereri nigra veſtis induebatur. Sic Falacralis Flamen, teſte Pierio, nigro utebatur pileo: erat enim Plutonis, cui cum immolabant veſtibus utebantur

Veſtium ſuperſtitioſarum apud ethnicos varii colores.

bantur nigris, quem colorem aiunt diis inferis dedicatum.

Ex his, quæ adhuc dicta sunt, constat, vestes candidas apud Naucratitas, & præcipue apud Romanos, non solum in conviviis, verum etiam in sacris, in magistratuum petitione, in manumissionibus, in militia, in spectaculis, in triumphis, in nuptiis : in luctu quoque & cadaveribus involvendis adhibitas & usurpatas fuisse. Ac omnino vestes albas sive candidas, in sacris pariter atque prophanis literis vehementer commendari constat, ceu insignia atque symbola, cum virtutum, ut modestiæ, puritatis morum, innocentiæ, synceritatis, atque integritatis : tum fœlicitatis, beatitudinis, victoriæ, libertatis, lætitiæ atque gaudii. Hinc præter supra commemorata exempla, Magi in Perside, teste Pierio, Deum ipsum non nisi albis vestibus delectari affirmabant. Et Plutarchus problemate Romanorum vigesimo sexto Magos adversus Plutonem, & tenebras, lucido & illustri amictu se muniviſſe scribit. In somniis quoque candidæ vestis somnium pro felici augurio habetur. In sacris literis, angeli semper candidati apparuerunt : id quod illorum cum innocentiæ, tum beatitudinis est argumentum. Sic, ut ex plurimis, unum proferam, gloriosæ Christi resurrectionis, quæ diaboli, mortis, atque peccati victrix extitit, primi vestes atque præcones fuerunt angeli, albis vestibus induti atque ornati. Ejus rei testes sunt Matthæus vigesimo octavo, qui ἔνδυμα illius nivis instar λευκὸν fuisse dicit: Marci decimo sexto, qui illum στολὴν λευκὴν περιβεβλημένον, id est, stola candida amictum fuisse perhibet. Et Joannis vigesimo, qui duorum angelorum mentionem faciens, illos ἐν λευκοῖς, id est, candidis vestibus indutos fuisse testatur. Christus ipse in monte Thabor ἱματισμῷ λευκῷ, vestitum candido, instar lucis, sive nivis, sese discipulis suis conspiciendum præbuit qui cum puritatis, tum victoriæ, atque beatitudinis æternæ fuit symbolum. Sic Apocalypseos capite primo Christus candidatus Joanni apparuit : Vestitus, inquit, erat ποδήρης scilicet ἐνδύτῃ, vestem talarem, sive ad talos usq; demissam. ποδήρης Suidæ, χιτὼν ἐκ τῶν ἄκρων ποδῶν, tunica

Vestis candidæ præstantia.

Angeli semper candidati apparuerunt.

Mat. 9. Matth. 17. Christus discipulis suis candidatus apparuit.

ὁ ποδήρης

tunica ad pedes usque demissa. Eucherio est sacerdotalis vestis lintea corpori penitus adstricta, eademque talaris, ἀπὸ τῶν ποδῶν appellata, quæ & subucula dicitur. Per hanc, teste Pierio in Hieroglyphicis, quæ aliis subjiciebatur, doctrinam sacratiorem intelligi, veteres Theologi tradiderunt. *Exodi* : Et fecerunt vestimentum poderem sub umbone, opus textile, totum hyacinthinum. Sequitur apud Joannem : Caput autem ejus, & capilli erant candidi velut lana alba, & tanquam nix. Hic candidus, niveusque Christi habitus sive vestitus, est indumentum illud salutis & justitiæ, quo ut Isaiæ sexagesimo primo dicitur, sponsam, id est, Ecclesiam suam vestit, tegit atque ornat : eique suam imputando justitiam, & sanctitatem, facit ut illa quoque alba & candida, id est, justa coram Deo appareat, sine ruga & macula, Ephesiorum primo : secundum illud Isaiæ primo. Si peccata vestra, &c. Huc quoque facit ἐσθὴς λαμπρὰ, vestis splendida, seu, ut vulgatus Interpres vertit, alba, qua Christus per ludibrium ab Herode fuit indutus. Illa enim revera argumentum fuit Christi innocentiæ, & regiæ dignitatis,
ἐσθὴς λαμπρὰ. *Luc.* 23 Forsan, ἐσθὴς καθαρὰ, & καθαρὸν ἱμάτιον, id est, pura vestis à Plutar, pro alba usurpatur, sicut Bayffius testimoniis quibusdam probat : sic λαμπρὸς vocabulum eodem modo usurpatur, nisi malimus purpuream vestem intelligere, cujusmodi veste à Judæis per ludibrium fuit amictus. Apoc. 3. Laodicensi ecclesiæ Deus suadet, ut vestimentis albis sese induat, ut non appareat dedecus nuditatis ejus, hoc est, ut Christum vera fide induat, vitæ mortemque candori, & synceritate studeat. Et ab initio ejusdem capitis : Sardensis Ecclesiæ nonnulli esse dicuntur, qui non inquinaverant vestimenta sua, & additur: Et ambulabunt mecum in albis, qui digni sunt. Qui vicerit, sic vestietur vestimentis albis, & non delebo nomen ejus de libro vitæ. En hic quoque candida, insigne est victoriæ, cœlestis gloriæ & felicitatis. Et capite ejusdem lib. 6. Martyribus dantur stolæ albæ, seu insignia illorum victoriæ, libertatis atque beatitudinis. Ab initio ejusdem cap. equus albus inducitur, & eques seu

In-

infessor ejus arcu, ac sagittis armatus, & corona insignitus ceu victor. Equus ille albus, (cujusmodi erant quatuor illi equi candidi apud Rom. triumphalem currum ducentes) ut & corona, insignia sunt victoriæ, qua Christus de omnibus hostibus suis potitur. Sic equi albi apud Virgilium cum belli tum victoria sunt insignia. Sic enim Anchises loquitur Æneid. 3.

Quatuor hic primum omen equos in gramine vidi
Tondentes campum latè, candore nivali.

Hoc Anchises interpretatur de bello,

Bello armantur equi, bellum hæc armenta minantur.

Sed paulò post, pacem candidam significare (spes est pacis) ait. Latenter ostendit victoriam adepturos, ut Servius annotat. Huc facit illum Græcum ἵππος ὁ καλὸν πάντως βλέπειν; ἵππων δὲ λευκῶν ὄψις ἀγγέλων φάσις. Hinc quoque natum est proverbium illud, Equis albis præcedere: & Plautinum illud, Nunquam ædipol albis quadrigis indipiscet postea, de quo Erasmus in Adag. Sic equi illi albi, *Zach.* 6. Hieron. interprete, Machabæorum sub Antiocho Rege victoriam: aliis Judæorum felicem statum sub Macedonibus; aliis bonos angelos significat. Virg. tamen Georg. 3. album equi colorem deterrimum facit:

——— *Color deterrimus albis.* *Equi albi.*

Servius, Atqui alibi ait: Qui candores nives anteirent, Sed aliud est candidum esse, id est, quadam nitenti luce perfusum, aliud album, quod pallori constat esse vicinum. *Judic.* 5. v. 10. asinarum candidarum sit mentio in illo Deboræ epinicio: Qui ascenditis asinas candidas: omnes ferè interpretes mercatores intelligunt, alii pingues, vel forsan quia asinæ candidæ erant meliores, robustiores, agiliores. Apocalyp. quoque 7. electi omnium gentium innumerabiles coram throno cœlesti & agno stantes, inducuntur amicti stolis candidis & ferentes palmas in manibus suis Deum laudibus celebrantes. Et paulò post, Hi sunt, qui venerunt ex afflictione magna & dilataverunt stolas suas & dealbaverunt eas (hoc παράδοξον videtur mundo atque rationi) per sanguinem agni. Hæ *Asinæ albæ.*

Stola albæ. quoque ſtolæ candidæ martyrum & electorum ſymbola ſunt illorum munditiei, juſtitiæ, libertatis, victoriæ, gloriæ beatitudinis denique, quam agni illius immaculati, hoc eſt, Chriſti ſangnine fuerunt conſecuti. Hujus veſtitus typus & figura, fuit veſtis aſperſa ſanguine hoſtiæ, de qua *Levit.* 16. Huc quoque referenda illa Tertulliani lib. 4. adverſus Marcionem: Nazaræus vocari habebat ſecundum prophetiam Chriſti Creatoris. Unde & *Nazarei.* ipſo nomine nos Judæi Nazaræos appellant per eum. Nam & ſumus, de quibus ſcriptum eſt, Nazarei exalbati ſunt ſuper nivem. Qui ſcilicet retrò luridati delinquentiæ maculis & nigrati ignorantiæ tenebris. Regius ille concionator capite nono ſui libri, dum morem candorem & animi puritatem perſuadere vult, omni tempore, inquit, ſint veſtimenta tua candida: quibus verbis, interprete Pierio in higroglyph. præcipit, nullam ætatem, nullum officium, nullum otium & negotium toto vitæ tempore ſynceritate & innocentia (cujus ſymbola ſunt *Loci Eccleſ. 9. interpretatio.* veſtimenta candida) vacuum eſſe debere. Hæc ille. Sic Hieronymus in ſuis Eccleſ. Commentariis interpretatur; Habeto corpus mundum, & eſto miſericors. Mihi quidem hoc ipſo in loco Solomon ſimul videtur alludere ad convivialem veſtitum, quem apud Judæos quoque (ut ex Philonis loco ſuprà citato videtur colligi poſſe) album fuiſſe veriſimile eſt. Nam & verſu proximè antecedente 7. panem cum gaudio comedendum, vinumque hilari corde bibendum eſſe præcipit: & mox verſu 8. veſtium albarum mentione facta, ſubjungit, oleum ſuper caput tuum ne deficiat: cujus quidem in conviviis quantus uſus fuerit, tum dictum eſt, tum pluribus dicetur. Omnino ergo cum verſ. 7. præcepiſſet in epulis atque conviviis lætitiæ eſſe indulgendum, mox ver. 8. ſequente, duo lætitiæ illius convivialis quaſi ſigna ceu cauſas effectrices ſubjungit, veſtes nimirum albas atque oleum: quorum utrumque cum lætitiæ partim ſignificandæ, partim efficiendæ maximam vim habeat, in conviviis adhibitum & uſurpatum fuiſſe leginus, uti ſupra dictum eſt. Simplex ergo ſenſus erit, ſis ſemper lætus & hilaris: lautè vi-

vivito, genio indulge. Sisinnius Novitianorum Episcopus homo mollis & delicatus cum & bis in die lavaretur & candida semper veste uteretur, & ob id reprehensus esset a quodam, excusavit se cum hoc loco Ecclesiastis, tum Christi, Heliæ & Mosis exemplo, quos vestibus albis usos fuisse dicebat. Testis est Socrat. lib. 6. cap. 22. Hieron. lib. 2. epist. 14. Vestes pullas æque devita, ut candidas. Ornatus & sordes pari modo fugienda: quia alterum delitias, alterum gloriam redolet Cum ergo vestes albæ non in prophanis solum, verumetiam sacris literarum monumentis tantopere commendentur, ceu maximarum & pulcherrimarum rerum symbola & insignia, mirum profecto non est, Christianos primitivæ Ecclesiæ easdem in sacris atque sacramentis suis usurpasse. *Nota.*

Ut igitur apud Romanos, sicuti dictum est, magistratuum atq; honorum petitores erant candidati, sic in primitiva Ecclesia Baptismi candidati (qui etiam competentes vulgò fuerunt appellati) cùm quadragesimæ initio nomina sua dedissent, & toto illo quadraginta dierum spacio atris vestibus promisso capillo, in sordibus & squallore jacuissent, paulò ante Pascha lavabantur (quod Augustinus Epist. 118. ad Januarium baptismum antebaptismum vocat) tandemque loti candidisq; induti vestibus, ad Baptismum accedebant. Idem infantum quòque baptizandorum habitus fuit, de quibus elegante Pontius Paulinus. *Baptizandorum vestis Candida.*

Inde parens sacro ducit de fronte sacerdos.
Infantes niveos corpore, corde, habitu.

(Quos tamen versus Pierius Fortunato tribuit) Et Lactantius in carmine de resurrectione dominica:

Rex sacer ecce tui radiat pars magna trophæi
Cum puras animas sacra lavacra beant.
Candidus egreditur nitidis exercitus undis,
Atque vetus vitium purgat in amne novo
Fulgentes animas vestis quoque candida signat,
Et grege de niveo gaudia pastor habet.

Meminit etiam Socrates lib. 7 c. 17. candidæ hujus vestis, quæ dabatur baptizatis. Loti semel salutifero fonte,

nunquam ſtolam candidiſſimam, quam ſuſcipiunt in baptiſmate, inquinate docentur. Rabanus Maurus Moguntinus epiſcopus l. de inſtit. cler. 1. c. 29. Poſt baptiſmum traditur Chriſtiano candida veſtis, deſignas puritatem & innocentiam. Nazianzenus in orat. de Sancto lavacro, illud dicit à Chriſtianis variis nominibus appellari, nimirum φῶτον, χάρισμα, βάπτισμα, χρίσμα φόστισμα, ἀφθαρσίας ἔνδυμα, Et Paulò poſt, ἔνδυμα ὃν αἰσχύνης κάλυμμα, id eſt ceu turpitudinis tegumentum. Hinc Ammonius monachus lib. 3. de geſtis Francorum mentionem facit pueri occiſi, qui adhuc, ut ille loquitur, erat in albis regenerationis, hoc eſt, qui recens erat baptizatus, nondum baptiſmalibus illis atq; candidis veſtibus exutus. Nam qui baptizabantur in vigilia Paſchatis incedebant veſte candida induti per octo dies, ac vocabantur albati, ſive in albis, atq; octavo demum die veſtem albani deponebant: quibus adde, quòd ut Tertull. docet, lib. de Corona milites, ex en die, qua erant baptizati, lavacro quotidiano per totam hebdomadam abſtinebant. Et quoniam Paſchatis hebdomada, antiquitus plures unà cingi conſueverunt, ea de cauſa feriæ illæ, quæ ad hoc omnes inſtitutæ ſunt, & quæ ſubſequitur Hebdomada atq; dominica quam nos, Quaſimodo geniti nominamus, in albis fuit appellata. Veſtis hæc candida in baptiſmo ſymbolum erat cùm ipſius Chriſti, quem electi fide induunt: ſecundùm Paulum Eph. 4. Col. 3. tum illius munerum, hoc eſt, juſtitiæ, vitæ puritatis & innocentiæ, (Tertull. hoc indumentum Spiritus ſanctus vocat lib. de pudicitia libertatis, victoriæ gloriæ, immortalitatis, quam ex aqua & ſpiritu regenerati conſequuntur, de quo pluribus differit Ambroſius in lib. de iis, qui initiantur myſteriis c. 7. Ut ergo olim apud Romanos candida veſtis qua ſervi à dominis decorabantur, erat inſigne illorum manumiſſionis: ſic candida illa baptiſmi veſtis ſignum erat illos ex manibus diaboli atque peccati immaniſſimis eſſe liberatos, ut poſthac Deo ceu patrono ſuo fideliſſimo, ſervirent vitæ puritate ac ſanctitate. Præterea cùm candidus color olim victoriæ & triumpho fuerit conſecratus, candida hæc veſtis illos monebat, ut cogitarent ſibi

Nomini ſancti lavacri.

Paſchatis hebdomada & dominica Quaſimodo, in albis appellata.

Veſtis candida in baptiſmo quale ſymbolum.

sibi in hac vita ceu in militia perpetuò esse cum diabolo, peccato atque mundo dimicandum in Christo & vincendum:

Jam verò in cœnæ quoq; Dominicæ administratione album vestitum antiquitus adhibitum fuisse, exillis Hieronymi verbis videtur colligi posse libr. contra Pelagianos, Quæ sunt, rogo inimicitiæ, inquit, contra Deum, si Episcopus Presbyter & Diaconus & reliquus ordo ecclesiasticus in administratione sacrificiorum candida veste processerint. Verisimile est cùm eos, qui sacrosancti illius epuli communione fruebantur: tum ejus administratores, hoc est, sacerdotes atque diaconos albas vestes gestasse. Harum autem vestium antiquarum vestigia sunt tunicæ illæ, quas choro & albis vulgò nominant, in quibus missa Paschatis tempore celebratur. Sic nos vestitum quidem veterum candidum retinemus, & imitamur: at religionis, morumque candorem integritatemque jam pridem amisimus: contrà verò τὸν ἀπὸ τῆς σαρκὸς σπιλόμενον χιτῶνα, ut ludas in sua epistola loquitur, hoc est, tunicam carnis contactu maculatam gestamus.

Tunica choro appellata.

Nota:

Cæterùm notandum est, vestes albas esse duplices: alias, quæ nativo colore constant, qui leucopus dicitur: alias, quæ artificiali, quas volunt propriè candidas dici. Leucopiati dicuntur Martiali, qui rudiori alba veste, ac vili, ac nativi coloris induti sunt.

Vestes albæ duplices.

Verùm quoniam multa de candidæ vestis usu, dignitate, significationeq; mystica dicta sunt, de quo etiam Clem. Alexand. pædagog. lib. 2. Cap. 10. legere poteris: consideranda etiam nobis videtur ratio, cur vestibus illis tantum à veteribus tributum fuerit. Ea peti potest ab ipsius coloris albi sive candida vi atq; natura. Nam cùm is color, secundùm Plutarch. problem. 26. maximè sit naturalis, simplex, purus, syncerus, lucidus, atq; perspicuus, ut qui lucis plurimum habet (unde λεύκον album mihi ἀπὸ τοῦ λεύειν, id est, videndo videtur dictum) mirum profecto non est, illo (uti etiam lumine, cui maxime est affinis, atq; cognatus) cùm mores ingenuos, puros, ac simplices: tum letitiam, libertatem, victoriam, fœlicem de-

Cur vestes aliaque res albo colore imbutæ in tanto fuerint apud veteres pretio atque honore.

Coloris albi significationes allegoricæ.

deniq; quemvis rerum ſtatum atq; conditionem, in prophanis ſacriſq; literis ſignificari: ac proinde veſtes aliaſque res colore illo imbutas, in tanto fuiſſe apud veteres pretio & honore. Album, inquit Pierius in Hieroglyph. eſt prima veluti materia quædam, in quam colores, quotquot volueris, periude ac in univerſalem illam poſſis omnes ſpecies inducere. Hinc ad Dei cultum alba plurimum indumenta, omnium penè nationum conſenſu adhiberi ſolent: ſemperq; albus color ſacris accomodatur. Atq; ideo ait Perſius: Quamvis albata rogarit. Sed quid indigemus Perſio, ſi Servatoris noſtri indumenta, cum gloriam ſuam vellet diſcipulis patefacere, alba ſicut nix apparuêre? Apud Cic. 2. de legibus: Color albus præcipue decorus Deo eſt, tum in cæteris, tum maximè in textile. Et noſtra pietas canit, vel lineas, eaſque puriſſimas induti tunicas, ſacra Deo canere mus. Plato ſimiliter colorem album vult lætitiæ eſſe proprium, atque deorum. Hinc veteres, teſte Platone, & Plutarcho, niveo ſplendore ſpectabiles, ut deorum venerabantur fileos. Cel. lib. 24. Cap. 26. Album porrò & candidum pro bono: ut atrum & nigrum pro malo, paſſim accipitur. Juvenal. Satyra 3.

——— *Maneat qui nigrum in candida vertunt.*

Id eſt vitium in virtutem: virtutem in vitium, qui ſecundùm Terentium in Phorm. recta prava faciunt: ſecundùm Iſaiam, bonum malum: dulce amarum, & contrà, dicunt. Perſius.

Per me equidem ſint omnia protenus alba, id eſt bona. Ovid.
Candida de nigris, & de candentibus atra. Horat.
Hic niger eſt, hunc tu Romane caveto.

Candidus ſermo λευκὸς λόγος id eſt, perſpicuus: & εὐπρόσδεκτος vox candida, quæ facilè hominum aures penetrat: & λευκότερον εἰπεῖν rem clarius explicare. Sic apud Senecam Afinius Pollio Albutii ſententias albas appellavit, quòd eſſent apertæ. Eraſ. in Adag. Avis alba, prore nova & auſpicata. Ciceroni epiſt. fam. lib. 7. Sic albæ gallinæ filius Juvenali, hoc eſt, fœliciter natus (cui contrarium apud eundem: Nati infœlicibus ovis) quia Latini lætam,

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Sani, an creta, an carbone notandi.

Quem imitatur Perſius in 5. Satyr.

Quæq; ſequenda ſorent, & quæ vitanda viciſſim:
Illa prius creta, mox hæc carbone notaſti.

Sic candido calculo, lapillo, aut creta: aut contra nigro lapillo notare: de quibus Eraſmus in ſuis Adagiis. Dies albus, & alba faba, ibidem. Albi calculi, abſolutoris: nigri, damnatorii in proverb. [illegible] id eſt, album calculum addere, id eſt, approbare. Novit quid album, quid nigrum, id eſt, recti, pravique diſcrimen. Vultu mutabilis, albus & ater, id eſt, & bonus malus eſt. Horat. in extrema epiſtolæ: —— candidum Pauperis ingenium. Idem Ode. 11. Epod. Sic paſſim candor, pro integritate animi: & candidus homo, pro ſyncero, & ingenio uſurpatur. Pythagoras aiebat, id quod eſſet colore candido, ad boni naturam: quod colore atro, ad naturam mali pertinere, ut Eraſmus annotat in proverbia illa: Creta notare, id eſt, approbare: Carbone notare, id eſt, damnare. Verùm hæc ſatis ſint dicta de albi coloris vi, natura, dignitate atque præſtantia, ejuſque ſignificatione allegorica, de qua multa paſſim in ſacris & prophanis literis occurrunt, in quorum explicationem forſan non injucundam & inutilem delapſus ſum, occaſione veſtium candidarum, quarum olim in conviviis, atque etiam in reliqua vitæ humanæ conſuetudine creberrimus & frequentiſſimus uſus fuit, ut ex ſupra commemoratis teſtimoniis & exemplis ſatis patet.

BY this learned Diſcourſe of white Veſtments, colours, the judicious Reader may diſcern,

1. That White Garments, Rochets, Surpliſſes, are not peculiar to Divine Services, Sacraments, or to Eccleſiaſtical Perſons, or Chriſtians alone.

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3. That the principal mythical significations, reasons, grounds, ends for the Civil or Sacred uses of [illegible] Vestments, are equally common to all [illegible] of Christians, and not any of them proper or peculiar to Bishops, Priests, Deacons, or Clergy-men, or to publick Prayers, Devotions, more than to private. Therefore not to be used or worn by Bishops, Ministers, Deacons, or Clergy-men alone, as a badge of their distinction from, and elevation above Lay-Christians.

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FINIS.

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